EVALUATING AND EQUIPPING LAY LEADERS FOR EFFECTIVE MINISTRY IN CONTEXT OF AN AFRICAN AMERICAN CHURCH

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BY VINCENT H. RILEY

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ABSTRACT

This study will focus on the challenges that exist in identifying and developing lay leaders in the context of the African American Church. The goal of this thesis-project is to design a manual for the evaluating and equipping of lay leaders at Meeting Place Church, where I currently serve as the lead pastor. I am a firm believer that it is the role of the laity to carry out the vision and advance the work of the church. The hope is that this thesis-project will serve as a tool for pastors in distinguishing and developing lay leaders within their congregations.

CHAPTER ONE

INTRODUCTION

The Problem and Its Setting

When my wife and I, along with a group of about twenty dedicated men and women, launched Meeting Place Church in 2008, we were eager, and yet at the same time humbled that God was calling us to start a great work. We thought through many of the elements necessary to start a new church, but one important segment we could have given deeper consideration was to the identifying and developing of new leaders. I can honestly say that as the lead pastor of a new church, having a training manual would have been instrumental in equipping lay leaders to broaden our leadership base in preparation for ministry expansion.

For several years prior to becoming the founding pastor of Meeting Place Church, it had been my prayer and passion to lead a vibrant, cutting edge, culturally relevant church that would fulfill the Great Commission as outlined in the Gospel of Matthew 28:19-20, which states: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age."

After serving in law enforcement for almost ten years, I sensed the Lord was calling me out of my law enforcement profession to serve in full-time ministry. While working in law enforcement, I also served as a lay pastor in two different churches. I mention this because it was during the time that I served in a lay leadership capacity that I gained a tremendous amount of experience that prepared me for what was yet to come.

I learned the meaning of sacrifice during the period I served as a lay pastor and volunteered in the work of the church. Giving up my time, talents, and treasures, without even

the slightest thought of being compensated, was to me a great lesson in faithfulness. The opportunities to serve and be used of God, meant so much more to me than any compensation or recognition. The ministry skills I acquired were more valuable than silver or gold itself.
It was only after I had been serving as a lay leader for several years, that I was presented with the opportunity to serve on staff as a Pastor of Evangelism and Outreach in a full-time position.

After several years of serving and assisting our lead pastor as a full-time staff member of the church, I once again began to sense a desire to step into a lead pastor's role. However, I was not quite certain where that sense of desire to be lead pastor would take me.

In 2003, I felt led to make an unprecedented move. God took me through a "divine detour" and for the next several years, I had the privilege to work with the Billy Graham Evangelistic Association. In this new role, I would travel throughout the United States, and Canada engaging in international mass and personal evangelism. I did not see it at the time, but this divine detour placed me in a ministry that further prepared me for an assignment that was yet to come. Although this presented a great opportunity to do ministry abroad, I often thought to myself: Am I in the right place? Oftentimes I found myself posing this question, not only to me, but to God.

After much prayer and preparation, my wife and I, along with a dedicated launch team, established Meeting Place Church in 2008. We were humbled by the fact that God could use us to start a new work for his glory. Our vision statement for the new church would be, "To be a Great Commission church, reaching people with the gospel of Jesus Christ; helping each one to obtain the goal of Christlikeness, and equipping each believer to impact their world for Christ." However, as the leader of this new church, I soon discovered that I was ill-prepared to equip and train our lay leaders for effective ministry.

Pastors and ministers who are called into the ministry often seek to further clarify their ministerial pursuit by applying formal theological training to their preparation for ministry. However, when it comes to laity, many church lay leaders lack the training and equipping to be effective in their leadership roles within the local church. This deficiency in leadership training tends to be more prominent in smaller African American congregations.

In *Evaluating and Equipping Lay Leaders for Effective Ministry in Context of an African American Church,* there are some challenges that need to be addressed. Could it be possible that there are members within our churches who are sitting in the pews Sunday after Sunday, who are sitting on their gifts, and not getting involved in ministry because they have not been asked to get involved? Are there individuals within our churches who want to be involved but feel like they are inadequate to carry out the task, the ministry, or the assignment that they have been asked to do because of the lack of training?

Changing the mindset of the laity is a challenge. There are members within the church who have developed the mentality that it is the pastor's or the ministers' responsibility to do the work of the ministry; this assumption must be addressed. There are those who make up the laity of the church who might argue that only those who have been licensed or ordained in ministry should carry out the work of the church. These are those parishioners who make statements like, "After all, don't we pay our pastor to do that?" "Shouldn't our pastor be making all the ministry visits?" "Wasn't pastor's seminary training and his continuing education allowance for equipping *him* to do the work of the ministry?" The challenge in addressing this mindset is to convince laity that, as Leo Vaughn Baker maintains, "The essence of Protestant Christianity, a

church is not its minister, but its members. The minister or the pastor is chosen to help guide them in achieving the ends for which the church exists."[1]

The writer's ordination and affiliation are with the Southern Baptist Convention (SBC). Meeting Place Church itself is also a congregation of the Southern Baptist Convention. The polity, or form of church government that Southern Baptist Convention congregations typically operate under is autonomous or self-governing.

Since Meeting Place Church is aligned with the Southern Baptist Convention, its leadership structure can be described as a Plural – Elder lead church. This Plural – Elder leadership structure at Meeting Place Church operates through a Church Board made up of the lead pastor, four Deacons and three Trustees. The Church Board works in conjunction with the Ministry Vision Team made up of the leaders of various church ministries. Except for two people, those serving on the Church Board and the Ministry Vision Team are nonpaid volunteers who faithfully serves.

Being a congregation of the Southern Baptist Convention, Meeting Place Church is also a participating congregation of the Metrolina Baptist Association (MBA). The Metrolina Baptist Association is the local entity of the Southern Baptist Convention that partners with churches in the Charlotte area. The Metrolina Baptist Association churches includes partnership with over 150 associated churches and church plants. The Director of Missions for the Metrolina Baptist Association is Dr. Bob Lowan, and alumni of Gordon–Conwell Theological Seminary, who was instrumental in the launch of Meeting Place Church.

In addressing some of the challenges within Meeting Place Church, and those that may also apply within the black church context, first, the biblical basis for church leadership must be

[1] Leo Vaughn Baker, *Lay leadership in Protestant Churches* (New York: Association Press, 1934), 2.

brought forth and examined. Secondly, the notion that only pastors, ordained ministers, and those having formal theological training, can serve in positions of leadership within the church must be addressed and argued. Thirdly, Meeting Place Church, and in a larger scope, the African American church needs a systematic approach to developing and training lay leadership.

Statement of Purpose

The main purpose of this thesis-project is to develop a training manual for lay leaders as a resource for pastors to use as a template to evaluate, identify and train lay leaders in the church. In this manual, the writer will set forth a working definition of lay leaders and then set forth the biblical foundation for lay leadership. The second purpose of this project is to argue that lay leaders are among the most valuable assets within the church and that leadership responsibilities within the church are not just set apart for trained clergy only. In his book, *The 360° Leader*[2], Dr. John C. Maxwell argues that you do not have to be the CEO of a company to lead effectively, nor do you need to possess a position at the top of your group, department, division, or organization in order to lead.[3] Parenthetically, the writer will argue in this project that you do not have to be the lead pastor, or even a seminary or Bible College trained minister to lead effectively in the church. The third purpose of this thesis-project is to put forth a simple lay leaders training outline for pastors to utilize to train their leaders.

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[2] John C. Maxwell, *The 360° Leader: Developing Your Influence from Anywhere in the Organization (*Nashville: Nelson Business a division of Thomas Nelson publishers, 2005), 2-3.
[3] John C. Maxwell, *The 360° Leader: Developing Your Influence from Anywhere in the Organization (*Nashville: Nelson Business a division of Thomas Nelson publishers, 2005), 2-3.

Limitations

There are several limitations that will frame this thesis-project despite the statement of purpose mentioned above. First, the writer will use the terms "*black"* and "*African American"* synonymously as they relate to this thesis-project.

Secondly, the writer uses the words "*laity, lay leadership, lay man, lay woman, lay person"* as common terms referring to nonordained people and not fulltime workers.

Finally, the paper is not the writer's attempt to write an exhaustive or comprehensive lay leadership training manual. The emphasis in this thesis-project is to provide pastors and churches with a template in establishing a lay leadership training program in their own unique context.

Literature Review

First, in the biblical and theological framework of the project, the writer will expound on the Old Testament and New Testament examples of lay leadership. The Scriptures set forth the first and subsequently the best examples of lay leadership. Secondly, the literature review of this thesis-project will survey the written work of authors who have published work concerning lay leadership within the local church. It is not the writer's intent to present and comment on all of the work that has been put forth on lay leadership. However, it will be the writer's intent to present a bibliography of the work that was read and researched for this thesis-project for further reference and research.

Finally, the writer will conduct interviews among a group of lay leaders and potential lay leaders from Meeting Place Church. The writer will engage participants in interviews from a questionnaire to determine some basic needs as well as some approaches to lay leadership development within the church. Some of the questions that the author will pose to participants to interact with are:

1. How important is lay leadership development in Meeting Place Church?
2. What model of lay leadership development does Meeting Place Church use and how effective is it?
3. What do we need to do to improve our lay leadership development approach at Meeting Place Church?
4. What, if any, lay leadership development training have you received in the past?
5. What resources are needed to improve lay leadership development at Meeting Place Church?

After receiving feedback from the interviews and the questionnaires, the author will survey the responses and include them in the project. The hope would be that the responses from the dialogue with the participants who were interviewed will enhance and improve how lay leaders within Meeting Place Church are identified and developed.

In Dr. Rick Warren's book, *The Purpose Driven Church*, he refers to the five functions that every church should fulfill – worship, ministry, evangelism, fellowship, and discipleship. Warren goes on to suggest that any church which desires to be identified as a New Testament church, fulfilling the Great Commandment (Matthew 22:37 – 40), and the Great Commission (Matthew 28:19 – 20), should exist to carry out the five functions of the church.[4] In this lay leadership training manual, the author will attempt to provide a biblical based approach to lay leadership carrying out the five functions of evangelism, worship, fellowship, discipleship and ministry through the work of the church.

[4] Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids: Zondervan Publishing House, 1995), 103-106.

The Nature of Lay Leadership in the African American Church

African Americans within the church community have always relied on their faith and looked to God for guidance and direction during times of great challenge, change and transition. Even as this author write this thesis-project, the nation is facing a pandemic that has ravaged our society as we know it. The coronavirus (COVID-19) pandemic of 2020 has negatively impacted job markets, stock markets, and the overall well-being and state of affairs for so many people, not just here in America but also around the world. Not to mention, the loss of lives of over 876,791 people as of January 2022 here in America alone. Daily death counts from the coronavirus are being reported. From the staggering number of people who have died from the coronavirus, Centers for Disease Control and Prevention (CDC) has reported that out of the 876,791 people who have died from the coronavirus, African Americans makes up 124,319 or (14 %) of those deaths.[5] Not only is the African American community being impacted greatly by the coronavirus, it is also facing a racial pandemic and being exposed to the horrors of police brutality and other violence perpetrated against people of color.

For many centuries, the African American church has been the birthing place for social and political activists who were considered change agents within the culture, the community and even the nation. Black leaders have mobilized through the church for generations to bring awareness to the social issues confronting African Americans. The church in North America, as a whole, is confronted with a fragmented and fragile social, cultural, and political landscape. I mention these current trends taking place within the African American community because as Bowman states,

[5] Centers for Disease Control: COVID-19 Mortality Rate. Percentage of.htm COVID-19 Deaths by Race & Hispanic Origin accessed January 28, 2022, https://www.cdc.gov/nchs/covid19/mortality-overview.

> The African American church is being called upon to take the steps necessary to turn around the trends which threaten the survival of the black church and the black community as we know them today. In this critical moment, God's people must glance behind, perhaps to this time last century, to access where they have been. Then God's people must examine the black community today, and the position of the black church within that community. Then the black church, with God as its Helper, will be in a position to chart the course for the future, and position the black church in the black community of the 21st century.[6]

In 2022, the necessity for leadership in context of the African American church is clearer than ever. The call for justice and equality ringing out through the cries of African Americans in the United States, has once again highlighted the need for exemplary leadership. As Johnson cited,

> The black church continues to be a bulwark in the African American community. Numerous existing and developing research presupposes a close relationship between religious symbols such as prayer, songs, and praise and social actions among the members of the community. Its long history of social indulgence places it at the center of the community's economic, socio-culture, and political dimensions. Historically, the black church has played a leadership role in addressing social vices, fostering equality, and strengthening the black culture.[7]

Many of the advocates of the civil rights movement were not just pastors, and preachers. The majority who fought for freedom, justice and equality were ordinary members and lay leaders within the church. Lay leaders of the churches during the civil rights movement were trained in nonviolent responses to racial ridicule and police brutality. These lay leaders were then given the task to train other members in nonviolent responses and peaceful protests.

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[6] Frederick B. Bowman, *Exploring Effective Leadership in the Black Church Entering the 21st Century* (Candler School of Theology at Emory University, 1993), 7.
[7] Curtis Johnson, The *Struggle for Leadership in the African American Church* (doctoral thesis, Liberty University, 2019).8.

The Necessity of Lay Leadership in the African American Church

Historically, the black church in America has not only been at the forefront in the push for social justice and equality; it has also been the primary means for developing, discipling, and equipping her members for church ministry. Although the black church has been at the helm in the fight for freedom and fairness for African Americans and other races for centuries, this most notable and worthy quest is not the main obligation for the black church, or any other church for that matter. I am a firm believer that spiritual training within any Bible-believing church, and particularly in the African American church, must be at the top of its priorities. In Ephesians 4:11-12, the apostle Paul sets forth this sacred obligation of the spiritual equipping of lay leadership within the church when he states, "And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ." [8] In this text, the apostle Paul saw the body of Christ, made up of all true believers, growing gradually until it reaches spiritual maturity. But he also saw the local body of believers ministering to each other, growing together, and thereby experiencing spiritual unity.[9] It is this "equipping of the saints" that can affect the lasting changes within the culture and the community where the church operates. According to Ephesians 4:11-12, it is the leaders of the church who have been given the divine responsibility and obligation to equip the "saints," for ministry. The passage perhaps is suggesting that the apostles, prophets, evangelists, pastors, and teachers are not the main ministers. Rather, the ministers are the laity who have been enlisted into God's ministry and who are to be equipped for ministry by the leaders. This translates into members within the church

[8] Eph 4:11-12 NKJV.
[9] Warren W. Wiersbe, *Ephesians – Revelation*, Volume II, The Bible Exposition Commentary New Testament, (Colorado Springs: David C. Cook, 1984), 28.

who are being trained in spiritual disciplines to use their God-given gifts and are encouraged to put those spiritual gifts to work, not only within the church setting, but also outside the church as well. Leo Vaughn Baker put the concept of lay leadership development in proper perspective when he stated, "The continued development of such leadership is vital to the life of these churches if they are to meet the task that face them in a modern civilization. It is vital because lay leadership is implicit in the Protestant view of the church."[10]

This author is fully persuaded that one of the greatest assets of the church is lay people being involved in the ministry. At Meeting Place Church one of our greatest strengths are the lay people who give of their time, talents, and treasures to advance the work of the church. As is the case within our church, I would endeavor to say that most of lay people are nonpaid volunteers who sacrifice themselves week after week to accomplish a task, an assignment, or a role within the church. The lay ministry is essential in every church, and particularly in the moderate-sized churches with modest budgets. Lay people, and lay leaders fill ministry roles that would ordinarily have to be carried out by paid staff persons.

There is a dual blessing and benefit for churches utilizing lay people within the ministry. Lay leaders and lay members not only fulfill roles that otherwise paid staff would have to fulfill, the utilization of laity also allows them to demonstrate faithfulness in serving the Lord. One of the greatest benefits of utilizing laypeople is the opportunity for them to develop their spiritual gift(s) and skills while demonstrating their usefulness in God's kingdom.

[10] Leo Vaughn Baker, *Lay leadership in Protestant Churches* (New York, Association Press, 1934), 1.

Defining the Terms

Lay or Laity

Before going further into this examination of lay leadership, a good working definition of what is meant when the term “lay” is used; must be explained. What does lay leadership mean, where did the term come from, and is the word “laity” used in the Bible? All of these questions are legitimate. The research will set out to provide answers to these questions. It is important to note that although such terms as, lay, laity, layman, laywoman, layperson, are not mentioned in scripture, the concept is evident throughout both the Old Testament and the New Testament. If you were to search Bible dictionaries the word laity would not be found.

Research informs us that the adjective, “*lay”* is derived from the Greek word *Laikos* meaning "of or from the people." In early Christianity, the term came to connote "the chosen people of God," a meaning derived from the Greek *laos* ("people of unknown origin"). In the New Testament a distinction is made between the Jewish "people" (*laos*) and their priests and officials (as in, for example, *Acts* 5:26, *Matthew* 26:23, *Hebrews* 7:5, 7:27). In its simplest terms the word “laity,” is a term that has emerged in the theological traditions to refer to those members of a religious community who, as a group, do not have the responsibilities of fulfilling the priestly functions appropriate to the offices of the clergy or ordained ministers.[11] Whether referring to a layman, a laywoman, or a layperson; it carries the same connotation, a person who is not a member of the clergy.

Dag Heward–Mills in his book, *Lay People & the Ministry,* gives us another understanding and a way to view the term, “layman.” Heward–Mills also confirms that the word

[11] Encyclopedia.com, “Laity,” accessed October 19, 2020, https://www.encyclopedia.com/philosophy-and-religion/bible/bible-general/laity.

layman comes from the Greek word *Laikos but* suggest that it means "having no skills."[12] Heward–Mills goes on to list a few more definitions of the word layman. He suggested that:

1. A layman is an ordinary person.
2. A layman is a normal person.
3. A layman is a commonplace person.
4. A layman is an unusual person.
5. A layman is a regular person.
6. A layman is a common person.
7. A layman is an everyday person.
8. A layman is an average person.
9. A layman is someone who is not a professional.
10. A layman is someone who is not an expert.
11. A layman is someone who is not specialized.
12. A layman is someone who is not skilled.
13. A layman is someone who is not trained.
14. A layman is someone who was not certified.
15. A layman is someone who is not licensed.[13]

Leadership

It is important that we not only define what is meant by the term "lay" or "laity," there must also be a clear definition of what is meant by the term "leadership." When we use the term leadership, what does it mean? The term leadership, like so many other words, is used in various ways. In their book, *Leaders: Strategies for Taking Charge*, authors Warren Bennis and Burt Nanus have suggested that "Today we are a little closer to understanding how and who people lead, but it wasn't easy getting there. Decades of academic analysis have given us more than 850 definitions of leadership."[14] The word, leadership can be used to describe someone who leads and is at the helm of a company. The term can be used to describe someone who holds a high office in government, or one who holds a position in a church, a Christian ministry or

[12] Dag Heward–Mills *Lay People & the Ministry* (London: Parchment House, 2013), 3.
[13] Heward-Mills, *Lay People & the Ministry*, 3.
[14] Warren Bennis and Burt Nanus, *Leaders: Strategies for Taking Charge* (New York: HarperCollins, 1997), 19.

organization. In its most basic and secular term, leadership is defined as, "the position or function of a leader." The ability to lead. An act of instances of leading; guidance; direction. There are also leaders of a group.[15]

Leadership Perspectives from Prominent African Americans

Since this thesis-project serves to assist pastors within the African American church context to establish a foundation for lay leadership development, it is appropriate to include some prominent and successful African American leaders' description on what leadership is. Take for example Dr. Martin Luther King Jr. who was not only a leader in the civil rights movement. He was also an advocate for servant leadership. On February 4, 1968, he delivered his last sermon at Ebenezer Baptist Church titled, "The Drum Major Instinct." The sermon was inspired by Mark 10:43 which states: "Whoever wants to become great among you must be your servant." Dr. King, inspired from this passage, said:

> If you want to be important, wonderful.
> If you want to be recognized, wonderful.
> If you want to be great, wonderful.
> But recognize that he who is greatest among you shall be your servant.
> That's a new definition of greatness.
> And this morning, the thing that I like about it:
> by giving that definition of greatness,
> it means that everybody can be great,
> because everybody can serve.
> You don't have to have a college degree to serve.
> You don't have to make your subject and your verb agree to serve.
> You don't have to know about Plato and Aristotle to serve.
> You don't have to know Einstein's theory of relativity to serve.
> You don't have to know the second theory of thermodynamics in physics to serve.
> You only need a heart full of grace, a soul generated by love.
> And you can be that servant.[16]

[15] *Random House Webster's College Dictionary* (New York: Random House, Inc, 2001), 754-755.
[16] Martin L. King, *The Drum Major Instinct,* sermon at Ebenezer Baptist Church, Atlanta GA, February 4, 1968.

Another perspective on leadership comes from the Rev. Gardner C. Taylor, who served as Senior Pastor at Concord Baptist Church of Christ in Brooklyn, New York from 1948 to 1990. He was recognized as one of the most talented and influential homiletical preachers of the 20th century. In an interview conducted by Faith & Leadership, a learning resource for Christian leaders and their institutions from Leadership Education at Duke Divinity, Rev. Taylor was asked, "What's Christian about Christian leadership and preaching?" Rev. Taylor's response was profound. He said, "It is, and it is not. It is an authority, that's not authority. The authority comes in mutual trust and confidence; and, in some sense, though one cannot presume on that too much. We (preachers) being a spokesperson for God, it comes from that, but that's intangible, you can't get that by ecclesiastical orders. The danger is to presume too much and begin feeling that we are in the place that really belongs to God."[17]

Colin Powell, a retired four-star general, served as the 65th United States Secretary of State from 2001 to 2005. Powell was the first African American Secretary of State in the history of the nation. In his book, *IT WORKED FOR ME: In Life and Leadership*, Powell stated concerning leadership that, "Leaders must embed their own sense of purpose into the heart and soul of every follower. The purpose starts from the leader at the top, and through infectious, dynamic, passionate leadership, it is driven down throughout the organization. Every follower has his own organizational purpose that connects with the leader's overall purpose."[18]

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[17] Gardner C. Taylor: What's Christian about Christian leadership-- and Christian Preaching?, *Faith & Leadership: A learning resource for Christian leaders and their institutions from Leadership Education at Duke Divinity,* April 13, 2009*,* accessed October 25, 2020, https://faithandleadership.com/gardner-c-taylor-what%E2%80%99s-christian-about-christian-leadership-and-christian-preaching.

[18] Colin Powell, *It Worked for Me: In Life and Leadership* (HarperCollins Publishers: 2014), 24.

Leadership Perspectives from Notable Authors

There are several other authors who have given us various definitions as to what leadership is. In his book, *The Top Ten Mistakes Leaders Make*, Dr. Hans Finzel states, "I tend to view the profound process of leadership in terms of a very simple definition: Leadership is *influence*. That's it. A one-word definition. Anyone who influences someone else has led that person. Another definition might be: a leader takes people where they would never go on their own."[19]

In their book, *Christian Reflections on the Leadership Challenge*, James Kouzes and Barry Posner state that:

> Leaders reside in every city and country, in every position and place. They're employees and volunteers, young and old, rich and poor, male and female. Leadership knows no racial or religious bounds, no ethnic or cultural borders. We've been able to detect a similar pattern to leaders' actions – a pattern we call the Five Practices of Exemplary Leadership. We found that when performing at their best, leaders:
>
> 1. Model the Way.
> 2. Inspire a Shared Vision.
> 3. Challenge the Process.
> 4. Enable Others to Act.
> 5. Encourage the Heart.
>
> The five practices are not private property of the people we studied or the personal domain of a few select, shining stars. Our research challenges the myth that leadership is something inherent in the DNA or is found only at the highest levels of the organization, whether it is the executive suite or the pulpit. The theory that there are only a few men and women who can lead us to greatness is just plain wrong. Leadership is a process ordinary people use when they are bringing forth the best from themselves and others. Leadership is everyone's business.[20]

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[19] Hans Finzel, *The Top Ten Mistakes Leaders Make* (NexGen: 2000), 16.
[20] James Kouze and Barry Posner, *Christian Reflections on Leadership the Challenge* (San Francisco: Jossey-Bass, 2006), 16.

In their book, *Spiritual Leadership: Moving People on to God's Agenda,* Henry and Richard Blackaby included a small sampling of the diversity of helpful definitions of leadership that have been offered:

> "Leadership is a process of persuasion or example by which an individual (or leadership team) includes a group to pursue objectives held by a leader or shared by the leader and his or her followers." John W. Gardner, *On Leadership*.
>
> "Leadership over human beings is exercised when persons with certain motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological, and other resources so as to arouse, engage, and satisfy the motives of followers." James MacGregor Burns, *Leadership*.
>
> "Leadership is influence, the ability of one person to influence others." Oswald Sanders, *Spiritual Leadership*
>
> "A Christian leader is someone who was called by God to lead; leads with and through Christlike character; and demonstrates the functional competencies that permit effective leadership to take place." George Barna, *Leaders on Leadership.*
>
> "The central task of leadership is influencing God's people towards God's purpose." Robert Clinton, *The Making of a Leader*[21]

In his book, "*Biblical Models for Leadership*," Dr. Elmer Towns also lists various definitions gained from different leaders to describe what leadership is:

> "Leadership is the process of helping people do the worthwhile things they want to do."
>
> "Military leadership is a process by which a soldier influences others to accomplish the mission."
>
> "Leaders have two important characteristics: first, they are going somewhere; second, they are able to persuade other people to go with them."
>
> "Leadership is the activity of influencing people to cooperate toward some goal, which they come to find desirable." Ordway Tead.
>
> "You lose leadership when you cease to lead." Henry Cabot.

[21] Henry and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville: Broadman & Holman Publishers, 2001), 16 –17.

"Leadership simply means, "getting people to do what they ordinarily wouldn't do on their own." Randy Houck.

"Leadership is a matter of having people look at you and gain confidence, seeing how you react. If you are in control, they are in control." Tom Landry.

"Good leadership is the art of getting average people to do great work."

"Leadership, at its highest, consists of getting people to work for you when they are under no obligation to do so."

"Leadership is the art of changing a group from what is, to what it ought to be."

"Leadership appears to be the art of getting others to want to do something that you are convinced should be done." Vance Packard.[22]

Summary

In this first chapter the foundation was laid for the rest of the project. The problem and its setting were addressed in this chapter. The problem of not having a systematic approach to training and developing lay leadership within Meeting Place Church, and subsequently other African American churches, was discussed. The author in this chapter discussed the origins of the terms, "laity" and "leadership." Another important topic that was discussed in this chapter was dispelling the myth that only "trained, licensed or ordained clergy," are suitable for leadership. Lay leaders are among the greatest assets of the church. This first chapter gave several definitions of leadership from various authors. The concept of "leading" without having the title of a "leader," or not being at the top of the organization to lead, was also presented in this chapter. One does not need to hold a position at the top to be considered a leader.

[22] Elmer Towns, *Biblical Models for Leadership* (Mason: Cengage Learning, 2007), 1.

CHAPTER TWO

BIBLICAL, HISTORICAL AND THEOLOGICAL FOUNDATION

To argue for a biblical foundation in this chapter, we consult the Scriptures concerning lay leaders leading in the five purposes of the church which are worship, ministry, evangelism, fellowship, and discipleship. Is the concept of lay ministry even mentioned in the Old Testament? Does the New Testament make references to lay leadership involvement in any of the five purposes mentioned above? Are there any biblical models of lay leadership that we can refer to in either the Old Testament or the New Testament?

In this chapter, the author will set out to prove that there are biblical models for lay leadership leading in worship, ministry, evangelism, fellowship, and discipleship in both the Old and the New Testament. These five purposes may not be specifically mentioned in the Old Testament, but the concept can be clearly seen. The author will also show in this section that many of these biblical characters were leaders in their own right, but fulfilled the role of being servant support leaders to other key figures in the Bible. Putting it in modern terms, these leaders would've been considered the "supporting cast" to some of the prominent leading figures in Scripture.

Biblical Models of Lay Leadership in the Old Testament

Miriam Servant Support Leader Leading in Worship

Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them: "Sing to the LORD, For He has triumphed gloriously! The horse and its rider He has thrown into the sea!"[1]

[1] Ex 15:20-21 NKJV.

Warren mentions that the first purpose of the church is to love the Lord with all your heart. How do we love God with all our hearts? By worshiping him![2] The greatest expression of our love for God is demonstrated through our obedience and service to Him. This expression of love towards God results in a lifestyle of worship.

The word "worship" in the Old Testament is the Hebrew word *shâchâh*. In the New Testament the word 'worship' is the Greek word *prŏskunĕō*. The word worship means the same thing in both the Old and the New Testament: to prostrate oneself in homage, give reverence to, and to ascribe worth to. In Matthew 4:10, Jesus explains the call to worship God by saying "*You shall worship the LORD your God, and Him only you shall serve."* Scripture outlines several expressions of worship from singing (Eph 5:19), praying (Ps 95-96), giving (I Cor 16:1-2), praising (Ps 145:1-3), obeying (Isa 1:13-17), clapping (Ps 47:1), to dancing (Ps 150:4).

Exodus chapter 15 gives us an example of a lay leader who led in worship. Most of the chapter is devoted to a song of worship unto the Lord. Moses and the children of Israel sang this song to the Lord. It is a song that the Israelites sang after crossing the Red Sea in response to what God had done. The song has been given various names, including "The Song of Moses and Miriam," "The Song of Miriam," and "The Song of Moses."[3] In chapter 15 Moses and the children of Israel sing this song unto the Lord from verses 1 – 19, and it seems as if the song of Miriam, that begins in verse 20, is an antiphonal response to the song just sung from verses 1 – 19.[4] Barnes gives us a more vivid view of Miriam's role in worship when he suggests the part here assigned to Miriam and the women of Israel is in accordance with both Egyptian and Hebrew customs. The men are represented as singing the hymn in chorus, under the guidance of

[2] Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondervan Publishing House, 1995), 103.
[3] Peter Enns, *Exodus*, The NIV Application Commentary (Grand Rapids: Zondervan Publishing, 2011), 295.
[4] Enns, *Exodus*, 295.

Moses; at each interval Miriam and the women sang the refrain, marking the time with the timbrel, and with the measured rhythmical movements always associated with solemn festivities.[5]

Miriam is called a prophetess, evidently because she and Aaron had received divine communications. The word is used here in its proper sense of uttering words suggested by the Spirit of God. She is called the sister of Aaron, most probably to indicate her special position as coordinate, not with Moses the leader of the nation, but with his chief aid and instrument.[6]

It is important to note that in verse 20 of Exodus, chapter 15, Miriam is described as being a sister of Aaron, even though she was also Moses' sister. But apparently, Miriam ranked only with Aaron and not with Moses.[7] Miriam could be referred to as Israel's first worship leader.

It is safe to say that in most churches today those leading in worship are mainly lay leaders within the church. In many churches, the Minister of Music is the only paid staff person. Sometimes the musicians may receive some type of compensation, but for the most part, Worship teams and choir members who lead the congregation in songs of praise receives no compensation or salaries. I am grateful for the many lay volunteers at Meeting Place Church that make up the Music Ministry that leads the congregation in worship.

The Levites Servant Support Leaders in Ministry

"*And you shall attend to the duties of the sanctuary and the duties of the altar, that there may be no more wrath on the children of Israel. Behold, I Myself have taken your brethren the Levites*

[5] Barnes' Notes, accessed October 5, 2020, https://www.biblesoft.com
[6] Barnes' Notes.
[7] Frank E. Gaebelein, John H. Sailhamer, Walter C. Kaiser, Jr., Robert Harris, Ronald C. Allen, *Genesis, Exodus, Leviticus, Numbers,* Volume 2, The Expositor's Bible Commentary (Grand Rapids: Zondervan, 1990), 396.

from among the children of Israel; they are a gift to you, given by the LORD, to do the work of the tabernacle of meeting."[8]

The basic definition of the word "ministry" means to serve. With this definition in mind, among the first real examples of lay leadership serving in ministry in the Old Testament center around the Levites. The Levites were considered the lowest of the three orders in Israel's priesthood.[9] Those who served in Israel's temples were the High Priest, the Priest, and the Levites. God chose the tribe of Levi as part of the temple personnel to carry out responsibilities in the temple.[10] In the book of Numbers we read, "*Then the LORD spoke to Moses, saying: "Now behold, I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be Mine, because all the firstborn are Mine.*"[11]

The Tabernacle, or the Tent of Meeting, was the sacred tent, the portable and provisional sanctuary, where God met his people. The Tabernacle consisted of three areas: first, the Outer Court, secondly, The Holy Place, and then the Holy of Holies. The High Priest was the only one authorized by God to enter into the Holy of Holies once a year, on the Day of Atonement, on his own behalf and on the behalf of the people of Israel to offer a sacrifice for their sins.

During Israel's wilderness journey the Levites were in charge of taking the tabernacle down, transporting it, setting it up, and conducting worship at the tent where God dwelt.[12] The Levites were consecrated to God and given by God as a gift to Israel in order that they might perform the duties at the tabernacle. Their work made it possible for the people to come to the

[8] Num 18:5-6 NKJV.
[9] Chad Brand and Eric Mitchell, *Holman Illustrated Bible Dictionary* (Holman Reference, 2015), 1028 –1029.
[10] *Holman Illustrated Bible Dictionary*, 1028 –1029.
[11] Num 3:11-12 NKJV.
[12] *Holman Illustrated Bible Dictionary*, 1029.

tabernacle and offer sacrifices for the atonement of sins.[13] The Levites assisted the priests in their responsibilities by preparing grain offerings and the showbread, by purifying all the holy instruments used in the Temple, by singing praises to the Lord at morning and evening offerings, by assisting the priest with burnt offerings on Sabbath and feast days, and by being in charge of the Temple precinct and the chambers of the priests.[14]

God chose and ordained Aaron to act as Israel's first High Priest, and his four sons: Nadab, Abihu, Eleazar, and Ithamar, as Priests in the temple.[15] Leviticus, chapters 8 – 9 describe in detail the consecration and the ordination of Aaron and his four sons into the priesthood ministry. The Levites were a class of servants who assisted Aaron and his sons in the temple.

This gives us a good example of the nature of lay leadership in the Old Testament. The Levites were not given the responsibility to operate in the role of the priests. Yet their responsibilities as servants in support of Aaron and his sons in the temple made it possible for them to fulfill their priestly duties.

Are there examples of the Levite ministry serving within churches today? The answer to this question is affirmative. There are examples of the Levite ministry being in operation in churches today. Those who lead the church in worship are fulfilling the example of the Levite ministry in the Old Testament. Those who usher members and guests into the church before and during the worship experience, are carrying out the Levite's ministry. Each layperson who works to make the atmosphere in the church conducive for worship to prepare the hearts of the people to encounter God is fulfilling the modern–day Levite ministry.

[13] *Holman Illustrated Bible Dictionary*, 1029.
[14] *Holman Illustrated Bible Dictionary*, 1029.
[15] Ex 28:1 NKJV.

There are lay people at Meeting Place Church that fulfill Levite ministry responsibilities every week. From the ushers who prepare the sanctuary for worship, to the deacons who help care for the church grounds, from the audio and video technicians who make sure the sound is set for worship, to the nursery workers who tend to the precious babies during the worship. Each of them, in their own way, is contributing to The Levite ministry within the church.

The Four Lepers Leading in Evangelism

Then they said to one another, "We are not doing right. This day is a day of good news, and we remain silent[16]

In this story in 2 Kings four lepers are used as instruments to carry good news to the people living in Samaria, a city under siege by the Syrian army. Because of the siege the economic climate in Samaria at the time was bleak. A famine had settled over the city and the quest for the basic necessities for living, such as food and water, were depleted. The storyline in the text during this time shifts to four lepers who were outcasts living outside of the city of Samaria. Because of their leprosy they were considered the lowest of the low and rejected by society. During the Old Testament period, upon being diagnosed with a disease like leprosy, the individual would be socially distanced from the main community, so as not to expose others to their leprosy. As the four lepers sat outside the gate of the city, they began to contemplate their options. They could either stay outside the city gate and wait for their inevitable fate, or reenter the besieged city and die therein, or surrender to the Syrian army.

The four lepers made the fateful decision to go back into the city only to discover that upon reentry into the city the Syrian army was not there. The Lord had caused the Syrian army to hear a sound which they interpreted as coming from a large army. The Lord made the footsteps

[16] 2 Kgs 7:9 NKJV.

of the four lepers to sound like horses, chariots, and marching soldiers. When the Syrian army heard the sound, they fled the city and left behind the spoil – food, drink, and all sorts of resources. The four lepers began to go into the tents to partake of the wealth and the resources that were left behind by the Syrian army.

The four lepers took an assessment of the situation and began to ask themselves why should we enter a city living in famine and eat and enjoy all the resources, and not share it? The Scripture then adds that "*they said to one another, "We are not doing right. This day is a day of good news, and we remain silent."*[17] Eventually, the four lepers did tell others and shared their wealth and resources, bringing much needed assistance and salvation to the city.

Although the word evangelism is not mentioned in the 2 Kings 7 narrative, the idea of sharing "good news" is evident. In the New Testament the good news is simply the gospel of Jesus Christ.

There may be some who would consider it a stretch to find the concept of evangelism in the Old Testament. Obviously, there is no mention of the word "evangelism" anywhere in the Old Testament. While many think of evangelism as a New Testament phenomenon, profound concern for all people is also obvious in the Old Testament (I Kings 8:41-45; Psalms 22:27-28; Isaiah 2:2-4).[18] In each of these passages, references are made to God's dealings being extended to all nations, and not just the nation of Israel. These passages capture the very nature of evangelism in that they speak futuristically of a time when access to God would be granted to all nations. The promises in these passages have their fulfillment in the New Testament when Jesus Christ appeared, and died on the cross, making it possible for all to have access to God by grace

[17] 2 Kgs 7:9 NKJV.
[18] *Holman Illustrated Bible Dictionary*, 518.

through faith in Christ. These Old Testament passages embodies the very concept of "evangelism."

Perhaps the earliest reference that could support the concept of evangelism in the Old Testament is in Genesis. Genesis 3:15 is frequently identified as protoevangelium — the first annunciation of the gospel.[19] It is referred to as such because the text indicates a struggle that will take place between the woman and her Seed and the serpent and its seed. As Sailhamer argues, the snake, the woman and the man are not predicted as individuals in a personal crisis; rather they are representatives. The author of Genesis represents these three participants as the head of their races.[20] The snake on the one hand, and the man and the woman on the other, are as two nations embarking on a great struggle, a struggle that will find its conclusion only by an act of some distant "Seed" or "offspring."[21] The one who is promised here is a person. A person will bruise Satan's head, and in doing so will be wounded.[22] Schaeffer observes that an implication of Genesis 3:15 is indicated in Hebrews 2:14. Speaking of Jesus, the writer of Hebrews says, "Inasmuch then as the children have partaken of flesh and blood, He (Jesus) Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil."[23]

Aaron and Hur Servant Support Leaders Leading in Fellowship

And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands became heavy; so they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on

[19] Mike Willis, "Genesis 3:15—The Protoevangelium," accessed December 2, 2020, http://www.truthmagazine.com/archives/volume44.
[20] John H. Sailhamer, *Genesis*, The Expositor's Bible Commentary (Grand Rapids: Zondervan, 1990), 55.
[21] Sailhamer, *Genesis*, 55.
[22] Francis A Schaeffer, *Genesis in Space and Time* (Downers Grove: InterVarsity Press, 1972), 103.
[23] Schaeffer, *Genesis in Space and Time*, 104.

the other side; and his hands were steady until the going down of the sun. So Joshua defeated Amalek and his people with the edge of the sword[24]

Although the word fellowship is not specifically mentioned in the Old Testament, the concept of fellowship is presented throughout. In a general sense, fellowship is defined as the condition or relation of belonging to the same class or group, friendly relationship, companionship, and camaraderie. It is also defined as an association of persons having similar interests, occupations, or enterprises.[25]

In his book *The Purpose Driven Church*, Rick Warren states that one of the purposes of the church is fellowship – identification with the body of Christ. He goes on to say, "As Christians we are called to belong, not just to believe. [26] It is this need to belong that brings believers together in relationships and in mutual bonds. It is through healthy fellowship that God's people find encouragement and spiritual support when needed.

The Old Testament is rich with examples of companionship, camaraderie, and friendships in working towards a common goal and a greater purpose. In most cases these alliances were holy and healthy. At times, the alliances were unholy and unhealthy. Ecclesiastes 4:9-10 speaks to the benefits of healthy companionship and camaraderie: *Two are better than one, Because they have a good reward for their labor. For if they fall, one will lift up his companion. But woe to him who is alone when he falls.*

The story of Moses, Aaron, and Hur working in concert in Exodus chapter 17 is a great Old Testament example of fellowship and working together towards a common goal. Upon their exodus from Egypt, the children of Israel would face opposition from neighboring adversaries

[24] Ex 17:11-13 NKJV.
[25] *Random House Webster's College Dictionary* (New York: Random House), 2000.
[26] Warren, *The Purpose Driven Church*, 105.

and enemies. Amalek would be one of Israel's first encounter as a free nation. This battle with the Amalekites foreshadows the ultimate goal to which God is bringing his newly freed people: the conquest of Canaan.[27]

During this fight with the Amalekites, God promised victory to Moses and the people of Israel, but the promise of victory would be conditional. The condition for the army of Israel's victory would be contingent upon Moses being able to keep his arms extended upward for the duration of Israel's battle against the Amalekites. Rawlinson, in The Pulpit Commentary on Exodus gives an exposition on Exodus 17:11 and states that:

> The elevation of Moses' hand, with the rod held in it, was an appeal to God for aid, and must be supposed to have been accompanied by fervent prayer to God, that he would help his people and give them victory over their enemies. So long as the hand was upraised, the Israelites prevailed; not because they saw it, and took it as directing them to continue the fight, but because God gave them strength and vigor, and courage, while Moses interceded, and left them to themselves when the intercession ceased[28]

During this battle with the Amalekites, we are told that while Moses held the rod alternately with the one hand and the other; he could not hold them up any longer, the Scripture states that "his hands were heavy." This is when Scripture informs us that when Aaron and Hur perceived this, they brought a stone for Moses to sit on, standing one on either side of him, alternately supporting his hands until the sun set, and the battle was over. To reward the faith and perseverance of the three, God gave Israel in the end a complete victory[29] The cooperativeness of Moses, Aaron and Hur working in partnership that day made the armies of Israel triumphant in battle.

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[27] H.D.M. Spence and Joseph S. Exell, *Genesis & Exodus,* Volume 1, The Pulpit Commentary (Peabody: Hendrickson Publishers), 71.
[28] Spence and Exell, *Genesis & Exodus,* 72.
[29] Spence and Exell, *Genesis & Exodus,* 72.

If we were to set this passage in the context of today's church, Aaron and Hur would have been operating as lay ministry leaders coming alongside of the pastor in serving as the extended arms of his pastoral ministry. This act of support demonstrated by Aaron and Hur for their leader during Israel's battle with the Amalekites, is a perfect depiction of what Paul refers to in the New Testament as the Ministry of helps.

In 1 Corinthians 12, the apostle Paul discusses spiritual gifts, unity, and diversity within the body of Christ. In verse 28 of this chapter Paul writes: "*And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues*."[30] Lay ministry is simply another form of the helps ministry. The main line of work in the church is a ministry of apostles, pastors, teachers, evangelists, and prophets. There are, however, people who are called to help these principal ministers of the body of Christ.[31]

The word *helps* comes from the Greek word *antilepis* which means "*To aid, to participate, to support, to relieve* and to *assist*."[32] As John Maxwell has stated, "No leader can thrive without teammates, as the life of Moses illustrates. Moses held God's staff in his hands, assisted by Aaron and Hur, members of his inner circle. No leader should ever take the journey – or the credit – by himself."[33]

In the New Testament we are admonished to have sympathy; feel for each other; and consider the case of a distressed brother as our own[34] according to Galatians 6:2 – "Bear one another's burdens, and so fulfill the law of Christ."

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[30] 1 Cor 12:28 NKJV.
[31] Dag Heward-Mills, *Lay People & the Ministry* (London: Parchment House, 2013), 50.
[32] Heward-Mills, *Lay People & the Ministry*, 50.
[33] John C. Maxwell, *The Maxwell Leadership Bible* (Nashville: Thomas Nelson Publishers, 2018).
[34] *Adam Clarke's Commentary*, accessed December 19, 2020, biblesoft.com.

Elijah Servant Support Leader Leading Discipleship

And so it was, when they had crossed over, that Elijah said to Elisha, "Ask! What may I do for you, before I am taken away from you?" Elisha said, "Please let a double portion of your spirit be upon me." [35]

As we have seen, the words evangelism and fellowship do not appear in the Old Testament, but the idea of these two words can be seen throughout the Old Testament. The same dynamic exists with the word "*discipleship*." Although the word discipleship does not appear in the Old Testament, images of mentoring or mentorship appear clearly in the pages of Old Testament narratives. In fact, the term "mentoring" does not appear in the Bible either, but Scripture does give us numerous examples of mentoring. The word "mentor" is defined as "a wise and trusted counselor or teacher." Jethro mentored Moses in Exodus chapter 18. As great a leader as Moses was, he needed a pilot at one point – a mentor to help him understand his own blind spots and develop an appropriate strategy for moving forward. Jethro served as Moses' pilot or mentor. Jethro "piloted" Moses through new leadership terrain.[36] Moses mentored Joshua. At least three times, once in Exodus, once in Numbers and once in the book of Joshua, he is referred to as "Moses' assistant." If we were to track Joshua's path to leadership, it would indicate that he began as just a soldier. But when he was taken under the mentoring wings of Moses, he rose to leadership status and had command over the entire Israelite army. This demonstrates how powerful and proficient mentoring can be for the mentee.

Elijah mentored Elisha. We are first introduced to the relationship of Elijah and Elisha in 1 Kings chapter 19. After a great victory at Mount Carmel over the prophets of Baal, Elijah finds

[35] 2 Kgs 2:9 NKJV.
[36] Raymond L. Wheeler, "7 Tools Mentors Use to Affirm Effective Leadership," accessed December 5, 2020, https://raywheeler.wordpress.com/2012/05/12/7-tools-mentors-use-to-affirm-effective-leadership.

himself running from Jezebel and hiding out in a cave at Horeb, the mountain of God. After God reveals himself to Elijah while in the cave, He gives him instructions to anoint Elisha to take his place. "*And Elisha the son of Shaphat of Abel Meholah you shall anoint as prophet in your place."*[37] The story goes on to inform us that Elijah finds Elisha plowing in the fields and as he passes by Elisha, he throws his coat on his shoulders. As Konkel notes here, the hairy mantel that Elijah throws over Elisha is a garment distinctive to some type of prophet, especially significant to Elisha (cf. 2 Kings 2:8, 13 –14), but known in other circles (cf. Zech.13:4). Transfer of the garment signifies a transmission of the mission and the ability to accomplish it.[38] After Elisha bids farewell to his mother and father, he arose and followed Elijah, and becomes his assistant and mentee.

Elisha would spend the next several years of his life being Elijah's protégé and learning from him through personal experiences. In the final days near the end of the completion of Elijah's ministry on earth, he attempted to get Elisha to stay behind in the various cities that they had traveled, but Elisha refused to leave his mentor's side. Then when Elijah was taken up, the cloak, or the mantle that signified the divine enablement that had been upon him when he accomplished great exploits for God, would now rest upon Elisha. Elisha would take what he learned from Elijah during the years of being his assistant and perform similar and even greater supernatural acts throughout his ministry.

In the same manner that Elijah left his mantle to Elisha, signifying the transmission of the mission and the ability to accomplish it, Jesus left the Holy Spirit to indwell his disciples to enable them to carry on and carry out his mission. Jesus said to his disciples in John 14:12 "*Most*

[37] 1 Kgs 19:16 NKJV.
[38] August H. Konkel, *The New NIN Application Commentary* (Grand Rapids: Zondervan, 2006), 304.

*assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Fathe*r.[39]

Old Testament Demonstrations of Lay Leadership

Moses Delegates Lay Leaders

And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening. So when Moses' father-in-law saw all that he did for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?" [40]

In the narrative above, Moses had been given the arduous task of leading the nation of Israel to their promised possession – Canaan. During their trek from Egypt on their way to the promised land there would be disputes among the people that would be brought to Moses to judge over and settle. This adjudication between parties proved too much for Moses. He is dead tired after keeping up the pace all day. Jethro sees what is happening to his son-in-law and offers sound advice: Get some help. Moses is in over his head, and things cannot go on like this for long.[41] In their book, *Leading & Managing your Church,* Carl F. George and Robert E. Logan observe that "Jethro identified a problem: Moses was overworked. His span of control was about 1 to 2 million." [42] This aids one in formulating a perspective as to how vast and broad the task was that Moses was attempting to accomplish by himself. In taking his father-in-law Jethro's advice Moses moved from merely ministering to leading. Instead of doing all the judging himself, he released other leaders to join him and lead according to their gifts.[43]

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[39] John 14:14 NKJV.
[40] Ex 18:13–14 NKJV.
[41] Peter Enns, *Exodus*, The NIV Application Commentary (Grand Rapids: Zondervan publishing, 2011), 371.
[42] Carl F. George and Robert E. Logan, *Leading and Managing Your Church* (Grand Rapids: Fleming H. Revell, 1996), 114.
[43] John C. Maxwell, *The Maxwell Leadership Bible* (Nashville: Thomas Nelson Publishers, 2018).

Nehemiah's Example of Lay Leadership

So we built the wall, and the entire wall was joined together up to half its height, for the people had a mind to work.[44]

If there is one person that characterizes lay leadership in the Old Testament, it is Nehemiah. What is often missed about Nehemiah is that he is primarily an Old Testament model for lay leadership. Some of the key lessons of his life and work are as immediately applicable to laymen as they are to pastors and teachers in the church.[45] It is important to note that Nehemiah was not a priest, a prophet, a preacher, a theologian, or an expert in the law.[46] Nehemiah was the lay leader who was a contemporary of Ezra. Ezra, on the other hand, was a scribe and a priest. Both Ezra and Nehemiah, along with Zerubbabel were instrumental in the migration of many Jews turning back to Jerusalem from Babylonian captivity. The three leaders had three distinct tasks in leading the Jews back to Jerusalem. Zerubbabel had led the way to restore Jerusalem's Temple. Under Ezra's leadership, the worship would be restored. Then under Nehemiah's leadership, the walls around Jerusalem that lay in ruins would be rebuilt and restored.

After receiving word of the dilapidated condition of the wall surrounding Jerusalem, Nehemiah was heartbroken and burdened to return to lead the efforts in rebuilding the wall around Jerusalem. When we are introduced to Nehemiah in the book of the Bible bearing his name, he is a servant – the cupbearer for King Artaxerxes. Nehemiah's burden moves him to action. He leads a group of men to return to Jerusalem to begin the laborious task of restoring the

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[44] Neh 4:6 NKJV.
[45] Phil Johnson, Grace to You, "A Biblical Model of Lay Leadership", accessed November 6, 2020, https://www.gty.org/library/articles/A101/a-biblical-model-of-lay-ministry.
[46] Johnson, *A Biblical Model of Lay Leadership*.

wall around Jerusalem. Once Nehemiah decided to take on the rebuilding project, the walls that had been torn down for years were restored in just 52 days.

Modern day Nehemiahs are an essential part of every church body. These are the people, like Nehemiah, who rise up when they see a need. These are the people who catch the vision and are able to mobilize others to fulfill the vision.

Biblical Models of Lay Leadership in the New Testament

Jesus Chooses and Disciples Servant Support Leaders

Then He said to them, "Follow Me, and I will make you fishers of men."

They immediately left their nets and followed Him. [47]

Biblical models of lay leadership in the New Testament cannot be discussed without first mentioning the example that the Lord Jesus Christ implemented in developing lay leadership. When Jesus began his earthly ministry, among his first order of ministry was to identify and develop twelve ordinary men whom he would train and to whom he would delegate the responsibility of reaching others for the kingdom of God. These twelve men would eventually become servants support leaders in fulfilling Jesus' mission and mandate to take the gospel into all the world. In his book, *The Disciple Making Church*, Dr. Bill Hull presents the initial strategy that Christ used in identifying and developing those who would be known as his disciples. Hull suggests that Jesus had a four – phase development plan built around four key statements each of which inaugurated a new phase of training. The first was:

> "COME AND SEE": In this formative stage, Jesus extended an invitation for people to be introduced to him and his work.
>
> "COME AND FOLLOW ME": This is the developmental stage, in which Jesus trained and established mature believers. He showed them how and did it with them.

[47] Matt 4:19-20 NKJV.

> "COME AND BE WITH ME": By adding correction to the development stage, Jesus challenged those who had leadership skills to be with him. Out of this came the twelve – those who received a special portion and authority.
>
> "REMAIN IN ME": In the final phase, Christ expected the disciples to reproduce. He deployed them into the world to obey his command and make disciples. [48]

It is accurate to suggest that the first and foundational principle of discipleship and lay leadership is to be called into an intimate relationship with the person of Jesus Christ. In *The Training of the Twelve*, A.B. Bruce explained the disciples' intimate relationship with Jesus through three phases, when he stated:

> The twelve arrived at their final intimate relationship to Jesus only by degrees, three stages in the history of their fellowship with him being distinguishable. In the first stage they were similar believers in him as the Christ, and his occasional companions at convenient, particularly festive, seasons. Of this earliest stage in the intercourse of the disciples with their Master we have some memorials and the four first chapters of John's Gospel, which tell how some of them first became acquainted with Jesus, and represent them as accompanying him at a marriage in Cana, and a Passover in Jerusalem, on a visit to the scenes of the Baptist's ministry and on the return journey through Samaria from the south to Galilee.[49]

In the second stage, fellowship with Christ assumes the form of an uninterrupted attendance on his person, involving an entire, or at least habitual abandonment of secular occupations.[50]

The twelve entered on the last and highest stage of discipleship when they were chosen by their master from the mass of his followers, and formed into a select band, to be trained for the great work of the apostleship.[51]

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[48] Bill Hull, *The Disciple Making Church* (Grand Rapids: Fleming H. Revell, 1990) 24.
[49] A. B. Bruce, *The Training of the Twelve: How Jesus Christ Found and Taught the Twelve Apostles; A Book of New Testament Biography* (Pantianos Classics, 1871) 21.
[50] Bruce, *The Training of the Twelve,* 21.
[51] Bruce, *The Training of the Twelve,* 21.

Every spiritual leader must start at the proper place and posture, which is at the feet of Jesus. It is at the point and the place of total submission to Christ that every spiritual leader cultivates a servant leadership mentality.

Servant Support Leaders Leading in Worship

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship.[52]

Christian worship is often defined as the ascription of worth or honor to the triune God.[53] Worship is more fully understood as an interrelation between divine action and human response. It may be understood in either a broad or narrow context. In a broad sense, worship is seen as a way of life. In the context of Romans 12:1, all of life is viewed as an act of worship or service before God.[54] Miethe provides some perspectives on the word worship. He suggests that:

> Several Greek words used in the NT are translated "worship." They involve acknowledgment, praise, thanksgiving and service. Only God is worthy of worship (Matt 4:10). He is to be worshiped in spirit and in truth, for He is Spirit, and Truth (John 4:23 – 24). The essence of worship consists not of practices and rituals, but of giving one's life and attitude and action as a "living sacrifice" (Rom 12: –2). Worship is not just being in church on Sunday, but doing all things to God's glory (1 Cor 10:31).[55]

The New Testament is rich with examples of individuals considered laity, who demonstrated their love for God through their worship, witness, and sacrifice. In Acts chapter 10, the Scripture introduces us to a man named Cornelius. Scripture lets us know that Cornelius was a centurion of what was called the Italian Regiment, a devout man and one who "*feared God*" with all his household, who gave alms generously to the people, and prayed to God always.[56]

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[52] Rom. 12:1 NIV.
[53] *Holman Illustrated Bible Dictionary,* 1687.
[54] *Holman Illustrated Bible Dictionary,* 1687.
[55] Terry L. Miethe, *The Compact Dictionary of Doctrinal Words* (Minneapolis: Bethany House Publishers, 1988), 222.
[56] Acts 10:1-2 NKJV.

When it states that Cornelius "feared God" is to be understood that he was in awe of God, and that he revered and reverenced God.

The Scripture also mentions Lydia in Acts chapter 16 who was a seller of purple from the city of Thyatira, who "*worshiped God*."[57] Lydia was the first European converted to Christ under the preaching of Paul at Philippi. It was after their release from a Philippian jail, Paul and Silas retreated to Lydia's house for refuge and rest. She hosted Paul and his entourage in Philippi after her conversion. [58] Because of her wealth and resources, her house must have been large enough to accommodate the missionary team and the new church established at Philippi.

In Acts 18:7 Justus is also mentioned as one who "*worship God."* A pious man, probably a Roman citizen, whose home joined the synagogue in Corinth.[59] Since Romans usually had three names, his may have been Gaius Titus Justus, meaning he was the same Gaius mentioned in Romans 16:23 and 1 Corinthians1:14.[60] Like both Cornelius and Lydia, Justus believed in the God of Israel, but had not become a full proselyte.[61] It was only after the Lord opened their hearts to receive the message of Christ that their conversion took place.

Cornelius, Lydia, and Justus are among others in the New Testament who worshiped God and lead their families and others in worship. The essence of their worship consisted of service and sacrifice in demonstrating their love for God.

Servant Support Leaders Selected to Lead in Ministry

Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek

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[57] Acts 16:14 NKJV.
[58] *Holman Illustrated Bible Dictionary*, 1060.
[59] *Holman Illustrated Bible Dictionary*, 972.
[60] John MacArthur, *The MacArthur Study Bible* (Nashville: Word Publishing, 1997).
[61] John MacArthur, *The MacArthur Study Bible*.

out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business."[62]

As it is and as it will always be the case in every church, the presence of problems will exist. It was no different in the early church. It is not a matter of *if* problems arise; the question is *when* problems arise within the church, how will they be handled? Acts chapter 6 gives us a glimpse of how the apostles – the early church leaders, came up with a good solution to a serious problem.

The problem that occurred in the early church stemmed from explosive growth. We are told in Acts 2:47, "*And the Lord added to the church daily those who were being saved*."[63] We are also told in Acts 6:1 that "*As the believers rapidly multiplied, there were rumblings of discontent."*[64] Most pastors would agree that church growth is good. However, church expansion always comes with growing pains. And this is exactly what the early church was experiencing, problems associated with growing pains. In addition to the problem of a growing congregation, discrimination against certain people within the church also arose. The Hellenists, which some commentators believe were "Grecian Jews," or as Greek speaking Jews of the Diaspora who had settled in Jerusalem among the native born and Arabic speaking populace, were being discriminated against.[65] Some interpreters have understood Hellenists to mean Jewish proselytes, and a few have even argued that the term Hellenists means no more than the noun Hellen "Greek" because of its derivation from the verb hellenizo*,* which means "to live as a Greek"

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[62] Acts 6:2-3 NKJV.
[63] Acts 2:47 NKJV.
[64] Acts 6:1 NLT.
[65] Richard N. Longenecker, *John and Acts,* Volume 9, The Expository Bible Commentary (Grand Rapids: Zondervan, 1984), 327.

rather than just "to speak Greek" and therefore have taken it to refer simply to Gentiles.[66] Nevertheless, it was a serious discrimination discrepancy that threatened to divide the church.

The most serious problem that arose from the dilemma that the early church was facing was the fact that the apostles were so preoccupied with serving in the daily distribution of the food that they were neglecting their prayer time and the ministering of God's Word. Wiersbe observes that even today, some pastors are so busy with secondary tasks that they fail to spend adequate time and study in prayer. This creates a "spiritual deficiency" in the church that makes it easy for problems to develop.[67]

The apostles addressed the problem by acknowledging individuals who would be lay leaders – men with good reputations, who were filled with the Holy Spirit, whom they could appoint to handle church administration. Seven men were selected, and the lay leadership ministry was established. We commonly refer to the seven men as "deacons" because the Greek noun diakonos is used in Acts 6:1 as "ministration", and the verb diakoneo ("serve"), is used in Acts 6:2. These seven men were humble servants of the church, men whose work made it possible for the apostles to carry on their important ministries among the people.[68]

It is not designed for Pastors and ordained clergy to operate in ministry alone. Laity saves the day for pastors and ministers who are not multitaskers. Ordained clergy who lead at the top would not be effective without the lay leaders who lead from the middle and the bottom.

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[66] Longenecker, *John and Acts*, 327.
[67] Warren Wiersbe, *Matthew-Galatians,* Volume 1, The Bible Exposition Commentary (Colorado Springs: David C. Cook Publishing, 1996), 429.
[68] Wiersbe, *Matthew-Galatians,* 429.

Disciples Scattered Abroad Leading in Evangelism

At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles……Therefore those who were scattered went everywhere preaching the word.[69]

From the Acts of the Apostles and the witness of the New Testament church, it's evident that God expects every believer to be a reproducing disciple. This passage in Acts chapter eight speaks to this assertion.

In Acts chapter eight we are told of the persecution of Stephen and the church by Saul, who would later become the apostle Paul. The persecution became so intense that the early believers – those Jews who had recently converted over to Christianity, left their home habitation, and fanned out throughout the regions of Judea and Samaria. As J. Vernon McGee observes, the persecution from Saul caused the church to scatter. Actually, he does the church a favor. They were all settled down in Jerusalem, and I don't think they would have moved out had it not been for the persecution which Saul of Tarsus instigated."[70]

Theologians differ as to why the apostles decided to stay in Jerusalem after the murder and martyrdom of Stephen, and the subsequent persecution of the early Christians. Fernando suggests that the fact that the apostles "could stay on in Jerusalem (no doubt along with other Christians), confirm the suspicion that it was mainly Stephen's group which was being attacked."[71] Others suggest that the apostles may have stayed on in Jerusalem because they felt it was their duty to stay at their post.[72] This latter observation of the apostles "staying at their post" could be interpreted as suggesting that the apostles knew their primary responsibility was that of

[69] Acts 8:1, 4 NKJV.
[70] J. Vernon McGee, *Thru the Bible: Matthew through Romans* (Nashville: Thomas Nelson, 1983), 542
[71] Ajith Fernando, *Acts,* The New Application Commentary (Grand Rapids: Zondervan), 262.
[72] Fernando, *Acts,* 262.

teaching and discipling. It would have been an overwhelming task for the twelve apostles to teach and disciple the early converts to Christianity while also attempting to spread the gospel abroad. The spreading of the gospel would have been limited in scope if it had been left to the twelve apostles only. In order for the gospel message to move beyond Jerusalem and into the uttermost parts, there would have to be lay leaders and other believers to carry out this responsibility. Fernando states that:

> For the moment, Luke gives us a glimpse of the victory God is going to win out of this seeming tragedy: "Those who had been scattered preached the word wherever they went" (8:4). As Everett Harrison writes, "The people went as missionaries more than as refugees." He points out that Luke could have used a general term for scattering but chose instead to use a word (*diaspeiro*) that means just scatter as seed is scattered on the ground."[73]

In context of today's church this "scattering abroad to preach" is a primary role of the church laity. Without the laity doing the work of the evangelist (2 Timothy 4:5), the spread of the gospel would be limited in scope. It is the primary role of the laity to proclaim the gospel "as they go." As they are going to their jobs, as they are going to the grocery store, as they are going to the gym to work out, as they are going to visit with friends, as they go to be with family. Tele-evangelists, and Christian TV have their place in the proclamation of the gospel. Nevertheless, the gospel message has more of an impact when it is carried upon the hearts of Christians who have been transformed by the gospel and now are the conduit and carriers of that same message to others.

Priscilla and Aquila Servant Support Leaders Leading in Discipleship

Greet Priscilla and Aquila, my fellow workers in Christ Jesus, 4 who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.[74]

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[73] Fernando, *Acts,* 263.
[74] Rom 16:3-4 NKJV.

The powerful lay leadership married ministry couple, Aquila and Priscilla, must be cited here. The first mention of this couple is in the book of Acts chapter 18. Priscilla and Aquila came from Italy to Corinth after the Emperor Claudius ordered Jews expelled from Rome.[75] Apparently this dynamic couple had become Christians. The Scriptures does not provide the details as to how they came to meet the apostle Paul, but we are told that they were tentmakers by trade, as was Paul. Acts 18 also confirms that sometime after their meeting, Aquila and Priscilla accompanied the apostle Paul on his journey to Ephesus, where he asked them to carry on the work of the gospel.

One of Aquila and Priscilla's most notable spiritual contributions was the disciplining of a young Jewish evangelist by the name of Apollos. We are told in Acts 18 that while Aquila and Priscilla were there in Ephesus, Apollos came and was preaching in the synagogues. They heard Apollos preaching and had the occasion to take him under their wing to further develop and disciple him. They saw the opportunity to invest in a new young leader. Acts 18:26 states that *When Priscilla and Aquila heard him, (Apollos) they invited him to their home and explained to him the way of God more adequately*.[76]

Aquila and Priscilla are good examples of how lay leaders can help advance the work of the church. Suffice it to say that they were great assets to the ministry and to the apostle Paul himself. Neither Aquila or Priscilla was considered apostles or pastors. Yet the ministry they accomplished would assist in the furtherance of the gospel. We are told in 1 Corinthians 16:19 that this dynamic married-couple team hosted a church in their house, which, in essence, was the model for expansion for the first century church. As Wiersbe states, every pastor and missionary

[75] *Holman Illustrated Bible Dictionary*, 91.
[76] Acts 18:26 NIV.

thanks God for people like Aquila and Priscilla, people with hands, hearts, and homes dedicated to the work of the Lord. [77]

The example set by Aquila and Priscilla is applicable for the 21st century church. In the church today great emphasis must also be placed on delegating the work of the ministry to capable men and women. This is one of the secrets of effective leadership within the church today. As George and Logan state, "When we examine growth potential in a congregation, we discover that when a pastor primarily does the ministry in the congregation, rather than leading others to do the ministry, growth potential remains small. By increasingly focusing on leading others into ministry a pastor increases church growth potential, because the entire congregation becomes capable of working in ministry[78]

Servant Support Leaders Leading in Fellowship

And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation." Then those who gladly received his word were baptized; and that day about three thousand souls were added to them. And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.[79]

The church exists to provide fellowship for believers.[80] The word *fellowship* used in Acts 2:42 derives from the Greek word *koinonia* and it embraces the concepts of communication, communion, and joint participation. The early Christians in the first century church understood the importance of the fellowship of the believers. Matthew Henry gives a great perspective on Acts 2:42-47 in his commentary when he says:

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[77] Wiersbe, *Matthew – Galatians,* 475.
[78] Carl F. George and Robert E. Logan, *Leading and Managing Your Church* (Grand Rapids: Fleming H. Revell, 1996), 15.
[79] Acts 2:40-42 NKJV.
[80] Warren, *The Purpose Driven Church*, 106.

> They kept up the communion of saints. They continued in fellowship (v. 42), and continued daily with one accord in the temple, v. 46. They not only had a mutual affection to each other, but a great deal of mutual conversation with each other; they were much together. When they withdrew from the untoward generation, they did not turn hermits, but were very intimate with one another, and took all occasions to meet; wherever you saw one disciple, you would see more, like birds of a feather. See how these Christians love one another. They were concerned for one another, sympathized with one another, and heartily espoused one another's interests. They had fellowship with one another in religious worship. They met in the temple: there was their rendezvous; for joint-fellowship with God is the best fellowship we can have with one another, 1 John 1:3.[81]

Their fellowship consisted of worshiping together in the temple and from house to house. House fellowships were common in the early church; later they developed into "house churches."[82] For example, in Corinth, there seem to have been times when the whole church met "probably… In the large house of one of the wealthy Christians in the city." But there were smaller churches that met, for example, in the house of Aquila and Priscilla (1 Cor.16:19).[83] In fact, in Paul's letters to the Colossians, and to Philemon, he mentions other lay leaders who led churches in their homes:

Nymphas: Colossians 4:15 – "Greet the brethren who are in Laodicea, and Nymphas and the church that is in his house."

Philemon: Philemon 1:3 – "To Philemon our beloved friend and fellow laborer, 2 to the beloved Apphia, Archippus our fellow soldier, and to the church in your house..."

A major movement among first century Christians was the house-to-house gathering in small groups. These gatherings were considered the "church house." Whenever there was major persecution, God's people met in small groups.[84] The early church begin to see significant growth through the house-to-house gatherings. This concept is captured in Acts 2:46-47 where it states "*So continuing daily with one accord in the temple, and breaking bread from house to*

[81] *Matthew Henry's Commentary on the Whole Bible* (Peabody: Hendrickson Publishers,1992), 23.
[82] Fernando, *Acts,* 123.
[83] Fernando*, Acts*, 123.
[84] Glenn Martin and Gary McIntosh, *Creating Community: Deeper Fellowship through Small Group Ministry* (Nashville: Broadman& Holman Publishers, 1997), 2.

house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved."

The word *house* used in Acts 2:46 and in other New Testament references, is the Greek word *oikos* and it embraces the concept of a dwelling. It is used in the Tabernacle, as the House of God. Some take it to mean the city of Jerusalem; metaphorically of Israel as God's house. It is also used to describe the body of believers, members of a household or family, or of a local church gathering.[85] The house-to-house assemblies provided a place of fellowship and community as believers of like-minded faith gathered for discipleship and worship.

Just as Lay Leaders played a strategic role in the house-to-house fellowship during the early church era, Lay Leaders of today play a key role in creating companionship and fellowship within the church. People need a place to belong and most just want to be wanted. As Martin and McIntosh suggest:

> Yes, fellowship is important. The church can provide a wonderful setting for believers to meet together, to enjoy the company of people of like mind, and to learn from each other. The writer of Hebrews warns us to "not give up meeting together" (Heb.10:25). There is a good reason for that. We are more vulnerable to enemy attacks if we are in our battle alone. Also, being together helps us keep a healthy perspective. We can be salt and light to each other as we encourage one another from our own experiences and pray for the needs of other believers. It is hard for the enemy to attack those who are in a healthy, supporting group. The loner becomes easy prey for enemy attacks if we are in our battle alone.[86]

New Testament Demonstrations of Lay Leadership

Limits on space prevents citing more biblical examples of lay leadership. Space limits a full explanation of the seventy others in Luke 10:1–10 who were

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[85] James Strong and W.E. Vine, *The New Strong's Concise Concordance & Vines Concise Dictionary of the Bible* (Nashville: Thomas Nelson Publishers, 1999), 184.
[86] Martin and McIntosh, *Creating Community,* 19.

commissioned by Christ and sent out two by two into the harvest. Jesus himself approved and ordained them by giving them the power and authority in his name. These were not a part of the twelve original disciples but were "other" servants sent to spread the gospel. The reason that Jesus gave for the seventy's mission was because, "The harvest was plentiful, but the laborers were few." The same reason can be cited for the reason why lay workers are needed in the 21st century church, because now like never before, "The harvest is plentiful, and the laborers are still few."

Phoebe, whose name means "bright", "servant," "minister," was considered a Deaconess of a church at Cenchrea. The apostle Paul highly recommended this servant leader to the church at Rome. Paul states in Romans 16:1-2, *"I commend to you Phoebe our sister, who is a servant of the church in Cenchrea, that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.*"

Onesiphorus could also be mentioned, who was an Ephesian Christian praised for his effort to seek out the place of the apostle Paul's arrest. His disregard for the shame connected with befriending Paul while in prison chains was acknowledged in Paul's letter to Timothy (2 Timothy 1:16).

Finally, Urbanus, a Roman Christian who Paul greeted as a "co-worker" in Christ in Romans 16:9. This passage in Romans is the only place that Urbanus is mentioned. Although his name is only mentioned once in Scripture, the way in which apostle Paul refers to him has great significance. Paul refers to him as, "our co-worker" in the NKJV or "our helper" in Christ in the KJV. In Strong's Exhaustive Concordance of the Bible, the Greek word that is used is συνεργός. The Transliteration is *sunergos*, the phonetic spelling being (*soon-er-gos'*). The word bears the

connotation of one who is a co-laborer, i.e., coadjutor. One who is a companion in labor, a fellow- helper, or workfellow.[87] It is important to note that the apostle Paul refers to Urbanus as "our helper" in Christ, and not "my helper" in Christ, which seems to suggest that Paul was not the only one that Urbanus assisted in ministry. It would appear that Urbanus' Christian service was not predicated on territories or motivated by titles. His motivation in assisting others was a desire to serve the Lord.

Summary

In the second chapter arguments were made for a biblical foundation for examples of lay leaders leading in the areas of worship, ministry, evangelism, fellowship, and discipleship in both the New and the Old Testaments. The author clarifies in this chapter that although terms like "evangelism," "fellowship," and "discipleship," are not specifically mentioned in the Old Testament, the concept is clearly seen. This second chapter also highlighted the fact that lay leaders played a significant role in serving and leading in the temple during the Levitical priesthood era. Lay leaders also played a significant role in the spreading of the gospel in the first century era.

[87] James Strong, *Strong's Exhaustive Concordance of the Bible* (Iowa Falls: Riverside Book and Bible House), 69.

CHAPTER THREE

LITERATURE REVIEW

The Divine in Discovering Lay Leaders

Through 15 years of serving as an associate pastor and almost 14 years of serving as the lead pastor of Meeting Place Church, the author has learned that it is not easy, nor is it hard to discover lay leaders. Without the Lord's divine assistance, it is virtually impossible. You can install leaders, but the question is are they the right leaders? In his book *The Empowered Leader*, Calvin Miller suggests that "It is the indwelling God who distinguishes religious leaders from secular leaders. No matter how wise a secular leader is, he or she rates second to the God–called leader. Is it not a wonderful thing to see ordinary human beings inhabited by a sense of holy call"? [1]

Discovering lay leaders in the church involves prayerful consideration for the right person to lead. Divine guidance in calling out a leader must also be paired with discernment in the individuals who does the selecting of leaders. When Jesus handed down the ministry to his disciples, it was a divine plan. As Steinbron maintains, this was not an unplanned handover; it was a planned strategy. He (Jesus) prepared them by teaching about the Holy Spirit who will enable them to do even greater things than they saw him do.[2] Paul did this with Timothy and then instructed him to pass it on to others who were "reliable and qualified" people (2 Tim.2:2). It is a divine process… passing the ministry on to the people.[3]

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[1] Calvin Miller, *The Empowered Leader:10 Keys to Servant Leadership* (Nashville: Broadman and Holman Publishers, 1995), 14.
[2] Melvin J. Steinbron, *The Lay Driven Church: How to Empower the People of your Church to Share the Task of Ministry* (Eugene: Wipf & Stock Publishers, 2004), 186.
[3] Steinbron, *The Lay Driven Church,* 86.

Passing the ministry on to the people is at the core of a lay driven ministry. However, several myths limit our vision concerning lay ministry. These misconceptions have been repeated over decades.[4] Galloway mentions at least five myths that must be debunked concerning the church's view of lay leadership. (1) There are two classes of Christians, clergy and laity. (2) The clergy give ministry; the laity receives ministry. (3) A person becomes a minister by formal education and ordination. (4) Trained clergy are more effective than laypeople. (5) Lay ministry is just something that happens, intentional plans and strategies must be implemented.[5] Dispelling these myths will open a church's opportunity for ministry expansion. Churches that are intentional in dismissing these myths will embrace the fact that there are no second-class citizens within the church, that every believer's full participation is needed, and formal education is not a requirement for being an effective servant leader.[6]

The Necessity of Lay Leadership

Although the divine element of prayerful and careful selecting of the right leader is necessary, there still must be a systematic approach in discovering, developing, delegating and directing lay leadership. Are some leaders chosen by design, or are leaders selected by default? How do you dismiss a lay leader volunteer who is not meeting the expectations of a lay leader? In this chapter, In this chapter, strategies for integrating lay leaders into various aspects of ministry and the work of the church will be discussed.

Why the necessity of lay leadership? The answer is clear. The pastor cannot care for everyone in the congregation alone. It goes without saying that everyone has concerns and needs. And God would have every one of his children prayed for, cared for and loved by another when

[4]Dale Galloway, *Building Teams in Ministry* (Kansas City: Beacon Hill Press, 2000), 12.
[5] Galloway, 12.
[6] Galloway, 12.

life is going well and when it is not.[7] Finding the right leaders within the church who would be the extended arms of the pastor in caring for the sheep is critical to the life of the congregation.

As Jackson maintains, the question that is often asked by our church leaders is: "How do we find potential leaders and how do we get them involved in ministry?" One answer is to help people see the relationship between their salvation experience (Christian faith) and the ministry to which they are called.[8] Jackson goes on to quote Findley B. Edge, who wrote the book, *The Doctrine of the Laity*. Findley observes that: Too many have accepted the gift of salvation without making a commitment to be involved. And so, pastors and other church leaders are trying to motivate people to be involved who see absolutely no relationship between this involvement and their conversion.[9]

The Nurturing of Lay Leaders

Before lay leaders can be developed, they first must be discovered and nurtured. Any organization, whether it would be a church, a successful business, a Fortune 500 company, or a department store, must find ways to attract quality people to be a part of their team. As Maxwell suggests in his book, *The Leader's Greatest Return,* the ability to recognize ability is key. He suggests that you need to have a picture of the person you are looking to bring on board.[10] He poses six areas and suggests that the identification and answer to each of the following corresponding questions, will help you to know what you are looking for. His six areas in discovering leaders can be utilized as a business model as well as in the church:

1. Assessment of Needs: "What is Needed?" – Know who you are looking for, what is your mission, what is your target?

[7] Melvin J. Steinbron, *Can the Pastor Do It Alone* (Ventura: Regal Books, 1987), 46.
[8] Rogers W. Jackson, *Spiritual Gifts* (Columbus: Brentwood Christian Press, 1994), 5.
[9] Jackson, *Spiritual Gifts,* 5.
[10] John C. Maxwell, *The Leaders Greatest Return* (New York: HarperCollins Publishers, 2020), 1.

2. Assess on Hand: "Who has leadership potential within the organization?" – What are their known qualities, do they already fit the culture, or have they already established influence?
3. Assets not on Hand: "Who has leadership potential outside of the organization?" Sometimes you can't find who you are looking for from within.
4. Attitude of the Potential Leaders: "Are They Willing?" - Attitude is preferred first above aptitude.
5. Ability of the Potential Leaders: "Are They Able?" – What their talents and areas of giftedness?
6. Accomplishments of the Potential Leaders: "Have they Produce Results?" – What results have they produced in the past? What have they achieved?[11]

Nurturing and cultivating potential lay leaders is not as easy as just handpicking certain individuals from the congregation to serve in leadership. E. Stanley Ott alludes to an excellent discussion on leadership in the book by Larry Donnithorne, president of Colorado Christian University, entitled *The West Point Way of Leadership*. Ott quotes Donnithorne as saying, "Learning to lead is every bit as complex as learning to become a mature productive adult all over again."[12] Ott further maintains that church leadership training often ignores that complexity by trying to develop leaders through a series of classes or officer-training events with titles such as "Leadership in the Bible," "Ministry Leader Seminar," and "Great Leaders of the Church." Such classes can certainly provide counsel and encouragement to developing leaders, but people rarely learn to lead in a significant way by only attending a class. People learn to lead by leading.[13]

Discovering the Spiritual Gift of Lay Leaders

Another way of discovering lay leaders in the church is through knowing a potential leader's spiritual gift(s). Knowing the spiritual gift(s) of a potential leader can assist a pastor and

[11] Maxwell, *The Leaders Greatest Return*, 4-13.
[12] E. Stanley Ott, *Transforming Your Church with Ministry Teams* (Grand Rapids: William B. Eerdmans Publishing Company, 2004), 12.
[13] Ott, *Transforming Your Church with Ministry Teams*, 12.

other church leaders in identifying potential lay leaders. In *Body Building: Creating a Ministry Team through Spiritual Gifts*, Bauknight submits this statement:

> We need laity who know and believe that they have real gifts from God. We need lay men and women who discern and trust the promptings of the Holy Spirit without apprehension or misgivings. We need clergy who will oversee those gifts and who will affirm the presence of God's spirit on behalf of the Kingdom. To do this will restore encouragement and joy to the local church.[14]

The most effective way to discover a potential leader's area of giftedness is through observation. It is important to note that there is not one person who has all the spiritual gifts. God does however, in many cases, give multiple gifts to the same person. You can get a sense of one's spiritual gift by observing their passion, their spiritual appetite and aptitude for a certain area of ministry. Often a spiritual gifts assessment can be used in determining an individual's spiritual gift.

The work of a spiritual leader is to help people become conscious of their gifts for ministry and assist them in detecting the ministry or ministries that correspond to their gift(s). As people identify their position in Congregational ministry, they become team players who are committed and motivated.[15] In 1 Corinthians chapters 12, and 14; Romans chapter 12, and Ephesians chapter 4, the apostle Paul mentions spiritual gifts and offices. A listing of those gifts and offices are as follows:

The gifts of helps and ministry
The gift of teaching
The gift of exhortation
The gift of giving
The gift of leadership and administration
The gift of showing mercy

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[14] Brian Kelly Bauknight, *Body Building: Creating a Ministry Team through Spiritual Gifts* (Nashville: Abington Press, 1996), 29.
[15] Jackson, *Spiritual Gifts,* 6.

The gift of the utterance of wisdom
The gift of the utterance of knowledge
The gift of faith
The gift of power: miracles and healings
The gift of prophecy
The gift of spiritual discernment
The gift of tongues and interpretation
The office of the apostle
The office of the prophet
The office of the evangelist
The office of the pastor – teacher[16]

In his book, *Spiritual Leadership*, J. Oswald Sanders suggests that too often natural leadership skills lie dormant and are undiscovered. He suggests several examining questions to detect leadership potential within oneself.[17] For the sake of space, only ten of those questions are highlighted here. These are only suggested questions that can also be applied to ways to investigate those having leadership potential:

1. How do you identify and deal with bad habits? You must master your appetites.
2. How well do you maintain self-control when things go wrong? The leader who loses control under adversity forfeits respect and influence.
3. How well can you handle criticism? The humble person can learn from petty criticism, even malicious criticism.
4. Can you turn disappointment into creative new opportunity?
5. Do you readily gain the cooperation of others and win their respect and confidence?
6. In what situations have you been a peacemaker? A leader must be able to reconcile with opponents and make peace where arguments have created hostility.
7. Are you tactful? Can you anticipate how your words will affect a person?
8. Genuine leaders will think before speaking.
9. Can you accept opposition to your viewpoint or decision without taking offense? Leaders always face opposition.
10. Can you forgive? Or do you nurse resentments and harbor ill feelings towards those who have injured you?[18]

[16] 1 Cor 12:8-10; 1 Cor 14:2-5; Rom 12:6-8; Eph 4:11 NKJV.
[17] J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago: Moody Publishers, 2007), 45.

It has been the author's experience as the lead pastor of Meeting Place Church that oftentimes there are areas of ministry within the church where leadership is needed and there are no potential lay leaders who have the giftings or the skill set to operate as leader in those areas, but they have a willingness to serve where needed. Discovering lay leaders is vital to the church but developing lay leaders can have an even greater impact in advancing the churches' mission.

Developing Lay Leaders

Churches need an intentional plan for developing and training its leaders. Some people, who have the gift of leadership, may be astonishingly effective with or without training. However, the average person greatly benefits from additional learning of leadership and management skills.[19]

Within the Southern Baptist Convention where Meeting Place Church has its affiliation, the development and training of lay leadership has always been the objective. In his article, *Southern Baptist and the Laity*, Bill J. Leonard says that, from the earliest days, Baptists have been heirs of such Free Church traditions. While ordaining leaders who fulfill certain churchly functions, they continue to insist that all believers were called to minister to the church and the world.[20]

Lay leadership development has always been a need within the African American church as a whole. This is also the case with churches who have affiliation with the Southern Baptist Convention, dating as far back as 1863 when the Home Mission Society (HMS) established its

[18] Sanders, *Spiritual Leadership,* 45.
[19] Carl F. George and Robert E. Logan, *Leading and Managing Your Church* (Grand Rapids: Fleming H. Revell, 1996), 14.
[20] Bill J. Leonard, Southern Baptists and the Laity, "Review and Expositor," *Sage Journals* (1987): 636.

Freedmen's Fund to sponsor evangelistic and educational work among Southern Blacks.[21] The black churches grew rapidly but faced a serious leadership vacuum. The society tried to address this need in two ways. First, it devised the "Freedmen's Institute," a kind of traveling study course by which HMS leaders went to an area, gathered all the black ministers and deacons they could, and taught the rudiments of Baptist doctrine and life.[22]

Developing leaders is a key part of any church or ministry. George and Logan lay out a path that can be utilized for the development of lay leaders within the church. They suggest five guidelines in effectively identifying and developing the people who could serve in leadership:

1. Focus your time and energy to equip current leaders and develop future leaders. George and Logan refer to an article in Leadership magazine (Fall, 1984), where Gordon McDonald identified four kinds of people:

   VIP = very important people (current leaders)
   VTP = very teachable people (future leaders)
   VNP = very nice people
   VDP = very draining people

   McDonald suggests that often time too much time is spent on very draining people (VDP) which distracts from the time spent developing others. George and Logan continue the list by suggesting to:

2. Select and recruit people with leadership potential. People who love God and are willing to serve, willing to learn and grow in Christian character.

3. Agree on areas for training and development. A leader evaluation form can be useful in determining the area(s) of development.

4. Recognize the dynamics of an effective training program. Training involves three different steps: orient, involve, and equip.

5. Schedule regular appointments for ongoing reporting, encouragement and accountability.

[21] H. Leon McBeth, *The Baptist Heritage: Four Centuries of Baptist Witness* (Nashville: Broadman Press, 1987), 404.
[22] McBeth, *The Baptist Heritage*, 404.

Training Lay Leaders

The biblical training of church leaders is one of the prime responsibilities of pastoral leadership. According to Ephesians 4:11–13, the training and equipping of church leaders are necessary in carrying out the work of the church.

Ephesians, probably more than any other New Testament book, presents God's blueprint for the church. In Ephesians 4, Paul lists the provisions of Christ for the ongoing growth of the church. One of these provisions is the bestowal of gifted leaders. These leaders are to organize, train and equip the church members for service.[23]

Throughout the ages, churches have employed numerous methods and strategies for training their lay leaders. Titles such as, "Lay Pastors Institute," "Believers Bible Institute," "Church Leadership Training," are just a few titles used to identify the ministry or the process utilized in churches to train and equip lay leaders. Whatever title is used to identify leaders or whatever strategy is used in training; the emphasis should be placed on the content.

The areas of focus when lay leaders are to be trained could center around four distinct areas. The first area of training should concentrate on the inner life of the church leader. The potential lay leader's personal life provides the foundation in determining if he or she is a good candidate for leadership. Are they the man or the woman they portray in private as well as in public? Is the family and home life intact? Do they have a consistent record of giving of their time, talents and treasures? Are they of high spiritual convictions and standards? Are they given to routine devotions? These and other topics can be used in discussion on the inner life of the potential lay leader.

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[23] Paul N. Benware and Brian Harris, *Leaders in the Making: A Workbook for Discovering and Developing Church Leaders* (Chicago: Moody Press, 1991), 7.

The second area of focus in training could be in the areas of qualifications and expectations. What are the expectations of a lay leader? From churches to businesses, to Fortune 500 companies, organizations of all kinds have been curtailed by a volunteer, an employee, or a supervisor holding on to a position but not living up to the expectations of the position. Are they familiar with the servant leadership model? Are they aware of the role of delegation and motivation of other potential leaders? The third area of focus and training could be on personal evangelism. Are they willing to learn the discipline of witnessing and sharing their faith with others? The fourth and final area for training potential leaders would be in caring and ministering to others as the extended arms of the pastor.

Mentoring – The Missing Link in Training Lay Leaders

Leadership training cannot be done effectively on a mass scale. It requires patient, and prayerful, personal guidance over a considerable time. Disciples are not manufactured wholesale. They are produced one by one, because someone has taken the pains to discipline, to instruct and enlighten, to nurture and train one that is younger. [24]

The apostle Paul embraced his role as mentor to other young leaders in the church such as Titus and Timothy. He focused his ministry on reproducing leaders. This is evident in by how Paul instructs Timothy on the developing of leaders. In 2 Timothy 2:2 he instructs his young protégé in the ministry by telling him "*The things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also."*[25] With the words in this passage, Paul presses home a leader's responsibility to train others to lead.[26]

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[24] Sanders, *Spiritual Leadership*, 202.
[25] 2 Timothy 2:2, NKJV.
[26] Sanders, *Spiritual Leadership,* 197.

A caveat must be issued concerning the training of leaders. J. Oswald Sanders warns that training new leaders is a delicate task.[27] Sanders quotes Bishop Stephen Neil who warns about the delicate task of training new leaders:

> If we set out to produce a race of leaders, what we shall succeed in doing is probably to produce a race of restless, ambitious and discontented intellectuals. To tell a man he is called to be a leader is the best way of ensuring his spiritual ruin, since in the Christian world ambition is more deadly than any other sin and, if yielded to, makes a man unprofitable in the ministry. The most important thing today is the spiritual, rather than the intellectual, quality of these indigenous Christians who are called to bear responsibility in the younger churches.[28]

Sanders also quotes British theologian, Bishop Lesslie Newbigin, who goes so far as to question whether the church ought to encourage the concept of leadership. He suggests that the church needs saints and servants, not "leaders" and if we forget the priority of service, the entire idea of leadership becomes dangerous. Leadership training must still follow the pattern our Lord used with His twelve.[29] Newbigin makes a good observation as Jesus' method of training His twelve disciples was founded on a "servant leadership" model.

Servant Leadership

This concept of servant leadership is embedded in Jesus' response to the mother of John and James, the two sons of Zebedee. In Matthew 20:26, James and John's mother approaches Jesus with a request for her two sons to sit in places of honor beside Jesus in his kingdom. James and John's mother request angered the other ten disciples. Jesus' response to her is recorded in Matthew 20:24-28:

> *And when the ten heard it, they were greatly displeased with the two brothers. But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And*

[27] Sanders, *Spiritual Leadership,* 197.
[28] Sanders, *Spiritual Leadership,* 197.
[29] Sanders, *Spiritual Leadership,* 197.

> *whoever desires to be first among you, let him be your slave — just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."*

It is here in this passage that Jesus unveils the concept of servant leadership. That is to say that Jesus' servant leadership model is not based on who is at the top or who is the greatest. Jesus' model of leadership places the emphasis on the one who is willing to be a servant to all.

A Model for Servant Leadership

Jesus not only spoke of servant leadership, but He also modeled it to his disciples. He demonstrated to them what true servant leadership should look like. Although He was the Messiah, the King of the Jews, He was the humble servant that ministered to many at the point of their need. In John chapter 13, Jesus laid out a model for servant leadership when he washed the disciple's feet:

> So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? You call Me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you.[30]

Miller suggests that leadership is motivating by example. He goes on to state that there are all kinds of theories about how to lead. I think the best of all of them call for role modeling. Albert Schweitzer said that leadership is example. Edmund Burke wrote long ago, "Example is the school of mankind, and he will learn at no other."[31]

Building Lay Leaders Ministry Teams

In his book, *Overcoming the Five Dysfunctions of a Team*, Patrick Lencioni makes a case for the importance of teamwork. Lencioni can be quoted as saying "I can say confidently that

[30] John 13:12-15 NKJV.
[31] Miller, *The Empowered Leader,* 111.

teamwork is almost always lacking within organizations that fail, and often present within those that succeed."[32] Lencioni also asserts that Teamwork remains the one sustainable competitive advantage that has been largely untapped.[33] As difficult as teamwork is to measure and achieve, his power cannot be denied.[34]

God always intended ministry to be a team effort. No truly effective ministry can live on the talents of just one person. God never intended for the members of the body of Christ to become dependent on one leader to do the "work of the ministry." God did not even intend for several leaders to do the work of the ministry. Rather, he intended for the whole church to do this work.[35] There are perhaps pastors today who only view the laity as sheep to be shepherded. But as Galloway puts it, quoting Elton Trueblood, "The laity are not the passengers of a ship, but members of the crew."[36]

Lone Ranger Lay Leaders

In every church, the criteria for every current or potential Lay Leader should be to have a "team mentality." It is an utter disaster when lay leaders within the church attempt to operate as "lone rangers," and refuse to cooperate and work alongside of others within the church. The Lone Ranger mentality will cripple the effectiveness of any church or ministry. This type of attitude can be detrimental and must be removed so that it does not become contagious and effect other team members. Maxwell states that a rotten attitude can run on a team. In fact, he refers to this attitude as "The Law of the Bad Apple."[37]

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[32] Patrick Lencioni, *Overcoming the Five Dysfunctions of a Team* (San Francisco: Jossey-Bass, 2005) .3.
[33] Lencioni, *Overcoming the Five Dysfunctions of a Team*, 3.
[34] Lencioni, *Overcoming the Five Dysfunctions of a Team*, 3.
[35] Gene Getz, *Sharpening the Focus of the Church* (Wheaton: Victor, 1984), 81.
[36] Galloway, *Building Teams in Ministry,* 11
[37]John Maxwell, *The 17 Indisputable Laws of Teamwork* (Nashville: Thomas Nelson Publishers, 2001), 103.

In his book, *The 17 Essential Qualities of a Team Player*, Maxwell states that the teamwork quality most needed is not just cooperation, but collaboration.[38] Collaboration is working together aggressively, while cooperation is working together agreeably. Two collaborative team members, completing one another is more important than competing with one another.[39]

Lay Leadership Team Collaboration

In his letter to the Christians at Corinth, Paul had to address the issue of members within the church competing, as opposed to collaborating with each other. The Corinthian church members' contentions were over who they would yield their devotion to; either Paul himself, or Cephas, or Apollos, or Christ. Paul made it clear that it was Christ alone who deserved all of their devotion. The apostle Paul encouraged them in 1 Corinthians 1:10 by saying:

> I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.[40]

Leadership by Design Versus Leadership by Default

The question that church leaders must address is whether people are in the right position or ministry? Church leaders must ask, "Is this person serving out of the power of the Lord or in his/her own might (Zech. 4:6)?"[41] In more recent years, numerous examples have risen as it relates to leadership by default versus leadership by design. We have observed famous church leaders, pastors, and Christian organization leaders who have appointed their sons, or their daughters, or a relative to be their successor. Some of these appointments have truly been God ordained, while others not so much. Some of these appointments have proven to be the undoing

[38] Maxwell, *The 17 Essential Qualities of a Team Player*, 14.
[39] Maxwell, *The 17 Essential Qualities of a Team Player*, 14.
[40] I Cor 1:10 NKJV.
[41] Jackson, *Spiritual Gifts*, 5.

or the near downfall of many churches, ministries, and religious organizations. The question is whether these appointments were divinely orchestrated or were they just following the model of the right of the firstborn to succeed, “hereditary leadership,” or “second generation” leadership?

Theocracy – Leadership by Design versus Democracy – Leadership by Default

Biblical history records for us instances of leadership by default versus leadership by design. One of the first references is Israel’s request for a king. It was always God’s original intent that He was to be the sole supreme ruler and leader of the nation of Israel. In the Old Testament God revealed Himself as Adonai, the God who rules. He wanted to be the one to lead and guide Israel as His very own unique children. This kind of God-ruled or God-led government is referred to as a theocracy. This in essence was designed leadership – God Himself leading Israel. But the people of Israel were opposed to this type of theocratic government and desired to be like other nations and have a physical King rule over them. They wanted a democracy.

> Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, "Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations."[42]

> But the thing displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to the LORD. And the LORD said to Samuel, "Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them.[43]

After contending with Israel over them wanting a king, God relents and grants them the ability to have a king and presents to them Saul as the first king of Israel.

Herein lies the problem. In this instance, leadership by design would have been God Himself leading and ruling over the children of Israel. Leadership by default was implemented

[42] 1 Sam 8:4-5 NKJV.
[43] 1 Sam 8:6-7 NKJV.

when Israel rejected God's leadership and desired a king. Saul, who represents leadership by default, was presented to Israel as their first king.

Eli – Leadership by Design versus Hophni and Phineas – Leadership by Default

Another clear example in Scripture of leadership by design versus leadership by default centers around Eli, the priest and his two sons Hophni and Phineas. Eli was the priest at Shiloh who became the custodian of the child Samuel (1 Sam.1:3).[44] Eli allowed his two sons Hophni and Phineas to have leadership responsibilities in the temple handling the sacrifices for the people, but his sons did not know the Lord. In fact, they were evil and took by force the meat people brought for the sacrifice that was not designated to them. They were also having sexual relations with women in the tabernacle. It was no secret to Eli what his sons were doing. People brought their outrage to him about his sons. Eli was a passive priest, and rather removing his sons from leadership he simply scolded them. However, we are told in Scripture:

> Now this shall be a sign to you that will come upon your two sons, on Hophni and Phinehas: in one day they shall die, both of them.[45]

While Eli, the priest was acting and performing duties in the temple assigned to him by God, this was leadership by design. On the other hand, although Hophni and Phinehas were Eli's two sons who were leading in the temple, their leadership was considered by default because they were not God's choice of leaders serving in the temple. Just because Eli was suited for leadership in the temple, did not automatically mean that his two sons were suited for positions of leadership.

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[44] Chad Brand and Eric Mitchell, eds., *Holman Illustrated Bible Dictionary* (Holman Reference, 2007), 476.
[45] 1 Sam 2:34 NKJV.

Solomon – Leadership by Design versus Adonijah – Leadership by Default

One last example of leadership by design versus leadership by default centers around Solomon, God's choice, also the rightful successor to the throne of his father, King David, versus Adonijah, David's fourth son through his wife, Haggith. Through David's union with Bathsheba, Solomon was born. Through David's union with Haggith, Adonijah was born. Amnon, the oldest son of David, was killed by Absalom because of the rape of his sister Tamar. Absalom, the third oldest son, died in his revolt against David.[46] Adonijah believes he is entitled to be heir to his father David's throne and attempts a hostile takeover. This was not God's design. God's design was that He would fulfill the promise that King David made to make his son, Solomon the successor to his throne.

> "Just as I swore to you by the LORD God of Israel, saying, 'Assuredly Solomon your son shall be king after me, and he shall sit on my throne in my place', so I certainly will do this day."[47]

Solomon is the de facto king, and his confirmation and coronation to the throne signified leadership by design. Adonijah, on the other hand, resorted to aggression to give himself the status of King, therefore his short-lived reign would be considered leadership by default.

Meeting Place Church – Leadership by Design versus Leadership by Default

As the lead pastor of our church, I will be the first to admit that I have asked people within our congregation to serve in positions or lead certain ministries within the church that they may not have been suited to lead. Often, parishioners serve in certain capacities by obligation. What is meant by obligation is that sometimes parishioners have a sense of obligation

[46] August H. Konkel, *1&2 Kings*, The NIV Application Commentary (Grand Rapids: Zondervan, 2006), 53.
[47] 1 Kgs 1:30 NKJV.

to serve just because the pastor asked them to serve. The position or the ministry opportunity was not their area of giftedness, but because the pastor asked them to serve, they felt a sense of obligation. In these instances when someone serves or leads out of a sense of obligation because they were asked to serve or lead by the pastor, it can be questioned whether or not it is a case of leadership by design versus leadership by default.

Having a sense of the member's talents, abilities, giftings, and compassions will serve a pastor well when it comes to asking members to serve in certain capacities. It has been my experience that some parishioners are just waiting to be asked to serve, while others approach the pastor with the excitement and enthusiasm to use their gifts and talents to serve in an area of the church, or to launch a new ministry initiative that meets a need within the church or a need in the community at large.

Summary

The purpose of this third chapter was to discuss the divine element in discovering lay leadership. The placement of the right leaders serving in the right areas requires divine assistance sought through prayer. The importance of the development and training of lay leaders was also discussed in this chapter. Having an intentional plan and process to train and equip leaders is the missing link in many churches, as well as developing a mentoring–styled relationship between existing leaders to help train and equip potential leaders.

CHAPTER FOUR

RESEARCH METHODOLOGY

Problem and Purpose

The writer's intent in writing *Evaluating and Equipping Lay Leaders for Effective Ministry in Context of an African American Church* was to assist Meeting Place Church, the church that the writer founded and pastors, in establishing a systematic process for leaders to serve in various aspects of the church. It would be safe to say that there are many African American churches who have established a methodical approach in training lay leaders. On the other hand, there are those churches who struggle in developing procedures or processes to effectively train their leaders.

The writer believes it becomes each pastor's responsibility within the African American church context to expose its lay leaders to the necessary leadership training. Since not every pastor has the educational or organizational background to develop its leaders, outside help is a viable option in helping pastors in the development of leaders into formidable visionaries. It is the writer's opinion that an effective leadership strategy would aim to facilitate the needs of the church but also those of the community within which the church is located.

The writer was interested in hearing how current leaders and potential leaders of Meeting Place Church express their ideas and concerns about leadership development. The writer wanted to know if current leaders had any thoughts, ideas, or suggestions as to how we, as a community of faith, might secure the future of our church by developing church leaders for today and tomorrow.

The writer believes that for any church ministry to be successful, it must have the proper foundation. The proper foundation is having Christ at the head, governing and guiding the work

of the church. The Apostle Paul's message to the church at Corinth was befitting when he said, "*For no other foundation can anyone lay than that which is laid, which is Jesus Christ."*[1]

From the very beginning of Meeting Place Church's humble beginnings, it was important to show every member and particularly our leaders that Christ, the Good Shepherd was the head of the church and that I, as pastor, am the shepherd serving under Christ's direction. (See Figure 1)

Research Methodology

The research methodology for this thesis-project was to interview our current leaders to determine how effective our process is in identifying and developing leaders. The research would also determine what specific areas of leadership training the church should be focused on or what recommendations there would be for best practices in training and developing leaders.

The interviews were conducted with Meeting Place Church leadership team members, utilizing a survey with thirteen total questions. The leadership team who participated in this survey comprised of sixteen leaders. This group included leaders such as our Sunday School Director, the Dean of our Believers Bible Institute, the leader of our Prayer Ministry, the Coordinator of our Hospitality Ministry, our Church Office Assistant, our Women's Ministry Director, our Men's Ministry Director, our Youth Ministry Director, our Church Business Administrator, along with several of our Trustees, Deacons and Associate ministers. The average age of those participating in the survey ranged from 30 years of age – 75 years of age. There were ten males and six female leaders participating in the survey. The tenure at the church of those taken the survey ranged from the birth of the church in 2008 to 2020.

[1] 1 Cor 3:11 NKJV.

Going into the survey, the writer predicted that some of the leaders taking the survey would have had extensive church leadership training from the previous churches where they served. On the other hand, the writer also predicted that there would be some leaders that had not received any prior leadership training at all. The writer was aware that responses from the survey could reveal a lack of an organized approach to leadership training within Meeting Place Church. Nevertheless, the interview process was necessary to determine the strengths, the weaknesses, the opportunities, and the threats to our overall leadership development strategy.

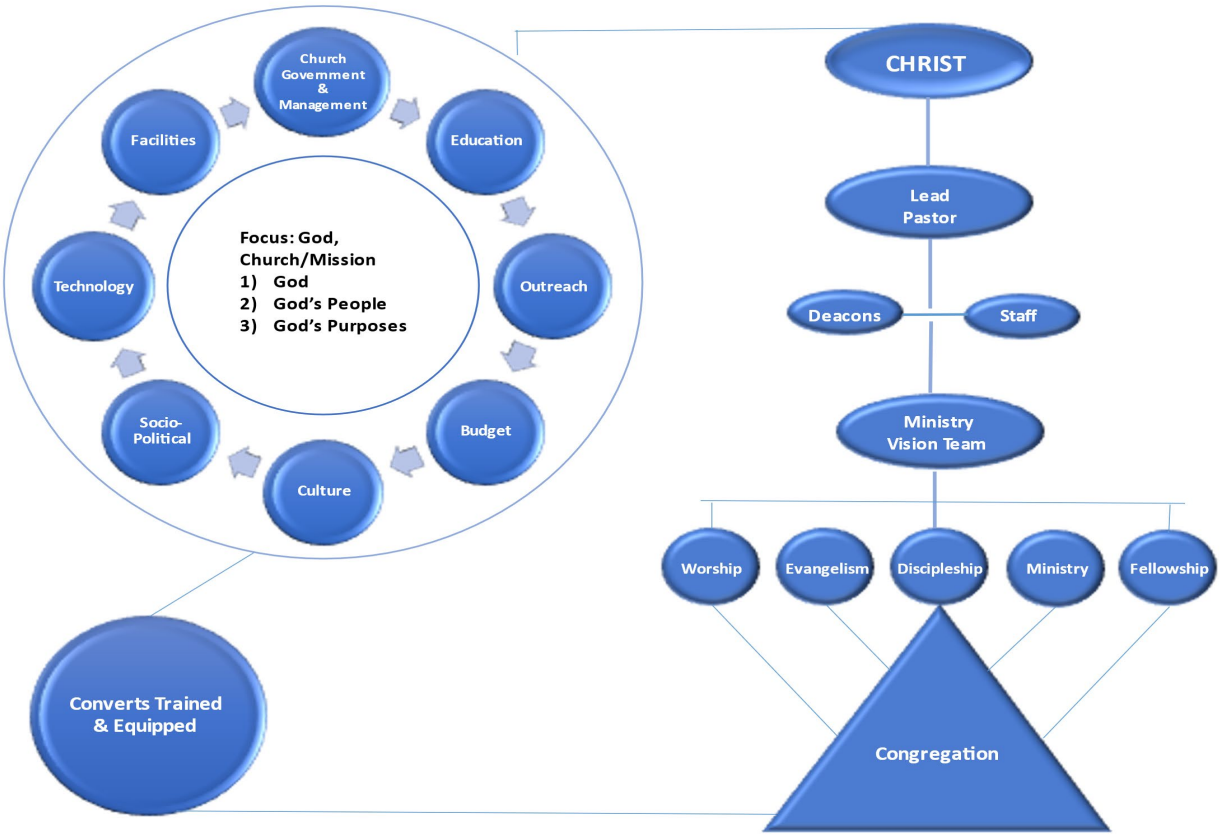


Figure 1 Meeting Place Church Organizational Structure

As the lead pastor, the writer looked forward to collecting the data and then analyzing it with the hopes of gaining insightful information to help establish an effective process for Meeting Place Church leaders. The writer's desire for those operating in leadership roles within the church, has always been to exemplify a servant–leadership attitude. In fact, when a person joins Meeting Place Church, the servant–leadership attitude is discussed in depth during the new members' orientation.

At the outset of Meeting Place Church, the writer knew it would be his responsibility to set the tone and model the concept of being a servant–leader.

Figure 2 demonstrates how on a servant–leadership chart, the model flows from the bottom up, as opposed to from the top down. It also depicts a servant–leadership model in which leaders have the mentality to serve, rather than the desire to be served. This model suggests that leaders are servants first, and leaders second.

This servant – leadership organizational structure in Figure 2 is not an original design of this writer nor Meeting Place Church. The writer became aware of this chart before Meeting Place Church was founded. The writer was exposed to this chart through his work with The Crusade Ministries Department of the Billy Graham Evangelistic Association (BGEA). It was there that he learned the leadership model of being a servant – leader and serving from the bottom up.

It was during the time the writer spent traveling to various cities and countries as a part of the Billy Graham Evangelistic Association to set up crusades, and working with churches and organizations, that he saw the servant – leadership model in operation. This servant – leadership model within BGEA was the trickle-down effect from its leader, Billy Graham himself. This world renown evangelist has had a significant impact on many spiritual leaders around the world.

In their book *The Leadership Secrets of Billy Graham,* Myra and Shelley are accurate when they said one of the most profound effects of Billy's leadership has been his stoking the fires of other leaders beyond his own organization.[2] This writer can confirm this statement, because as a pastor, my leadership abilities have been greatly influenced through my experiences while serving with the Billy Graham Evangelistic Association.

[2] Harold Myra and Marshall Shelley, *The Leadership Secrets of Billy Graham* (Grand Rapids: Zondervan, 2005), 239.

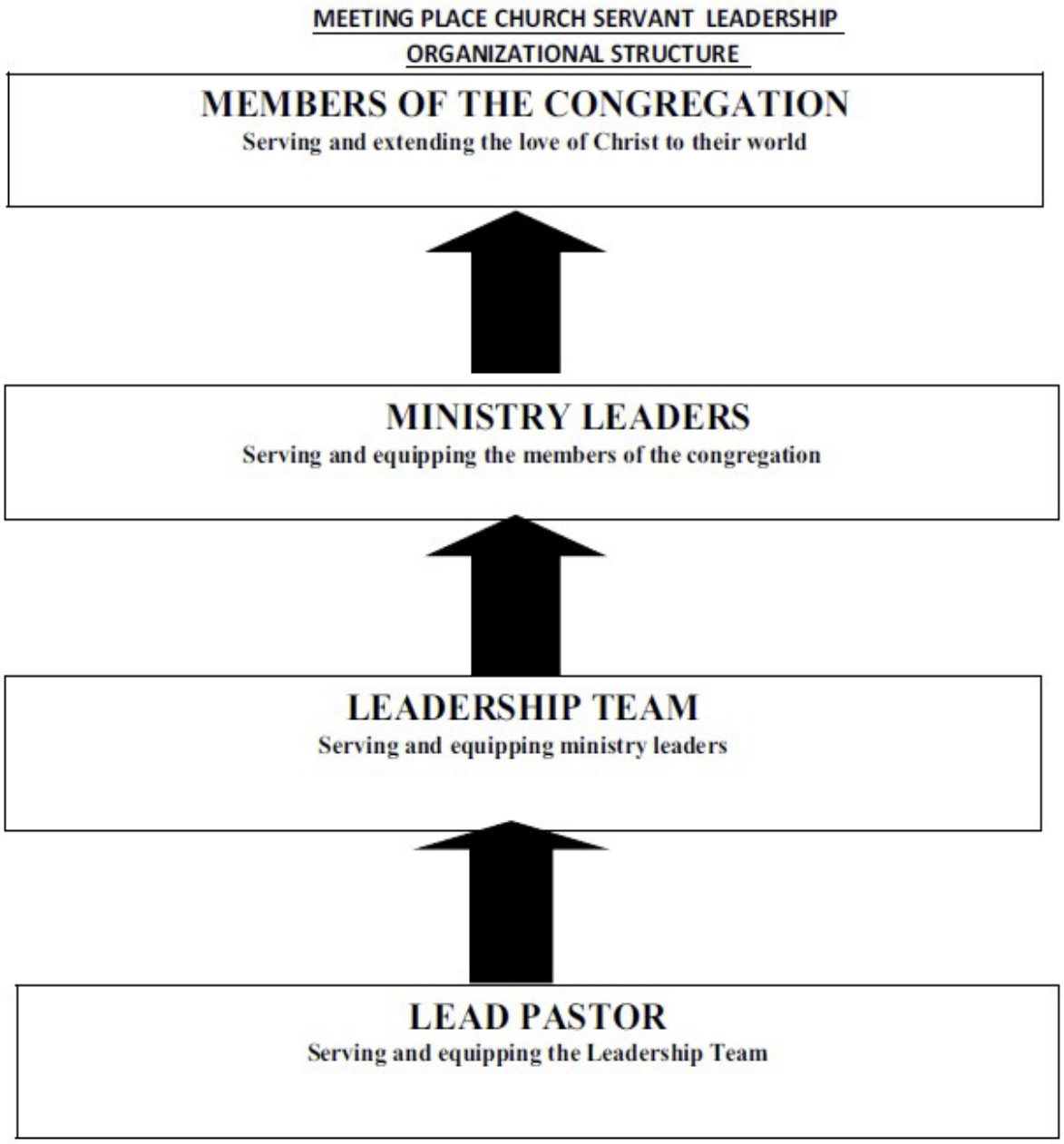

MEETING PLACE CHURCH SERVANT LEADERSHIP
ORGANIZATIONAL STRUCTURE
MEMBERS OF THE CONGREGATION
Serving and extending the love of Christ to their world
MINISTRY LEADERS
Serving and equipping the members of the congregation
LEADERSHIP TEAM
Serving and equipping ministry leaders
LEAD PASTOR
Serving and equipping the Leadership Team

Figure 2 Meeting Place Church Servant Leadership Organizational Structure

The survey administered was broken down into three parts. Part 1 – Previous Leadership Development, would be centered around questions involving prior leadership training and development that Meeting Place Church's current leaders may have received prior to serving in a leadership role at the church. Part 2 – Present Leadership Development, was centered around questions that evaluates the church's current leadership development strategy. Finally, Part 3 – Future Leadership Development, would explore questions concerning the identifying and development of potential leaders.

Before exploring the statistical data collected from the surveys completed by key leaders and potential leaders within Meeting Place Church, the writer wanted to explore other data and trends evolving within other African American churches in general. For this type of data, resources from the Barna Group, a leading marketing research firm focused on the intersection of faith and culture, was referenced.

Barna Group Survey

In the book, *Trends in the Black Church,* the Barna Group noted that four in five black churchgoers say their church offers clear training pathways for emerging leaders. According to the Barna Group's research, almost nine in ten Black Church churchgoers (88%) say their church empowers young people to become leaders with (51%) agreeing strongly, and (37%) agreeing somewhat. A similar majority (81%) feels there is a clear training pathway at their place of worship (42%) agreeing strongly, and (39%) agreeing somewhat.[3] Larger churches (500 congregants or more) or younger churches (established within the last 25 years) suggest church environments are more likely to be those with clear support and development of new or

[3] George Barna, *Trends in The Black Church: Celebrating its legacy and investing in a hopeful future* (Ventura: The Barna Group, 2021), 138-39.

young leaders.[4] The Barna Group would go on to report that larger churches likely enjoy more resources (of staffing, money, and expertise) to create such opportunities, while younger churches may in turn have younger congregants to develop and could be more forward-thinking in their approach.[5]

Researchers in the Barna Group asked some black church pastors and black churchgoers about empowering young people to become leaders and whether there was a clear training pathway for developing leaders within their church. Below are the results of how these pastors and churchgoers responded.

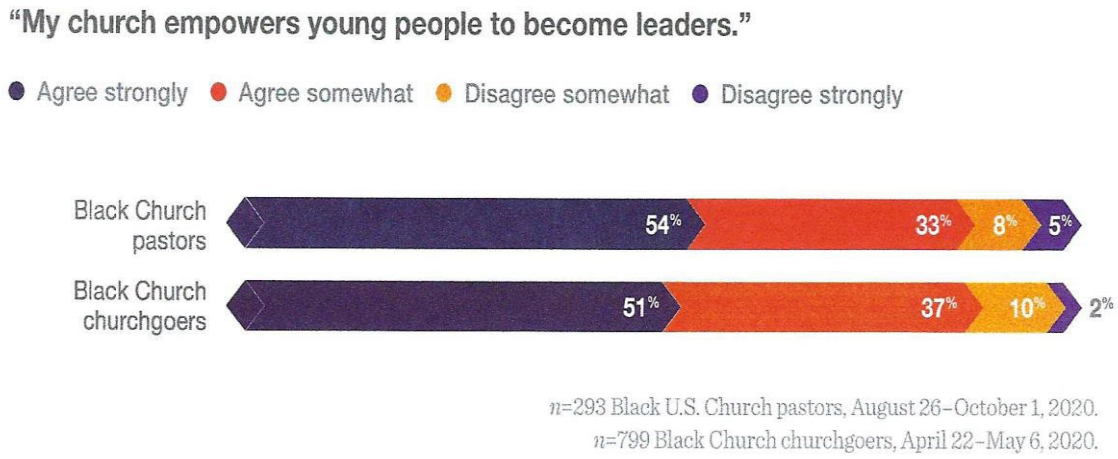
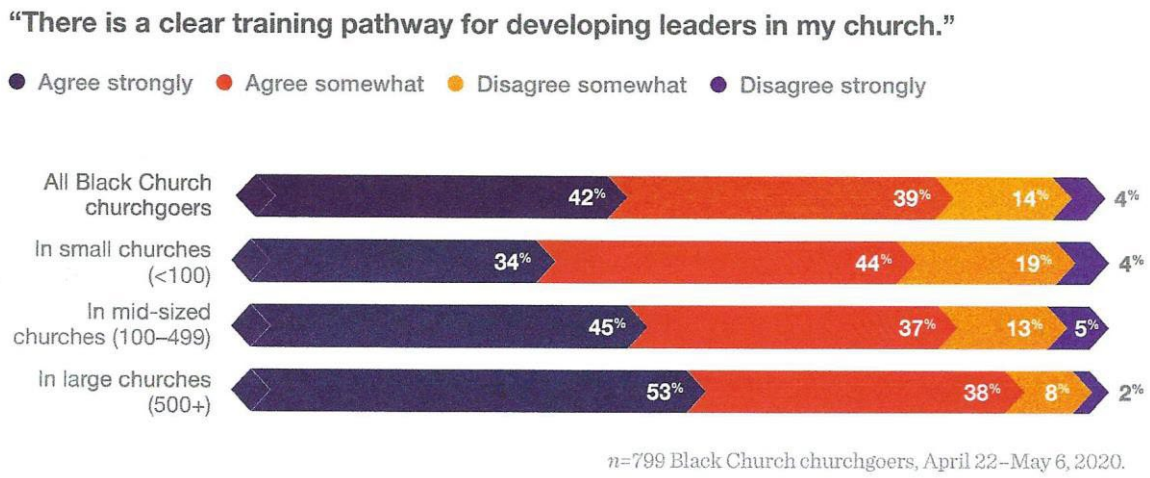


Figure 3 Barna Group Survey

[4] Barna, *Trends in the Black Church,* 139.
[5] Barna, *Trends in the Black Church,* 139.



The statistical data from the Barna Group shows that many African American churches have a clear training pathway for developing leaders. However, there is plenty of room for improvement when it comes to training and development of current and future leaders among black churches across America.

Since developing a clear training path for leaders within Meeting Place Church was the overall intent for this thesis-project, the writer was curious to know what some of the perspectives from our current leadership of the church were. The writer designed the survey, and several questions were asked of those currently serving in leadership within the church. A series of survey questions utilizing Google Forms was put forth to sixteen members of Meeting Place Church's current leadership team.

Meeting Place Church's Core Values and Vision and Mission Statements

Before delving into the survey responses, it is necessary to give an overview of the Meeting Place Church's mission, and vision statements, as well as core values. Every leader at Meeting Place Church is expected to know or at least be familiar with the components of which the vision and mission statements are comprised. The vision and mission statements of the

church put leadership in remembrance of what the church should always strive to be and to accomplish. Leaders are asked to keep the vision and mission statement at the forefront of ministry plans, meetings, and agendas. Leaders are also asked to consider how their particular ministry activities support the overall goals and focus of the church as stated in our mission and vision statements.

When a ministry leader presents a ministry activity or event on a Proposed Ministry Events Form, the leader is asked how does this event or activity coincide with the vision and mission of the church? If the proposed event or activity does not support the mission and vision statements in any way, that event or activity will not gain approval. This "approval process" is not intended to marginalize the ministry or its ministry leader. However, the process is designed to keep church ministries focused on the goal. It also serves to keep the church from exhausting time, talent, and treasures with things that do not result in making a Kingdom impact.

In *Advanced Strategic Planning,* Aubrey Malphurs speaks to the importance of discovering core values, developing a mission statement, and creating a vision statement for the church. In discovering core values of a church, Malphurs believes that the question of "why we do what we do," is answered.[6] Malphurs goes on to suggest that a vision statement supplies the energy and the fuel that light the fire under a congregation – leaders are able to stop putting out fires and start setting a few.[7] See Meeting Place Church's vision and mission statement and core values in Figure 2 and 3.

[6] Aubrey Malphurs, *Advanced Strategic Planning*: *A New Model for Church and Ministry Leaders* (Grand Rapids: Baker Books, 2005), 95.
[7] Malphurs, *Advanced Strategic Planning,* 146.

MEETING PLACE CHURCH VISION AND MISSION STATEMENT

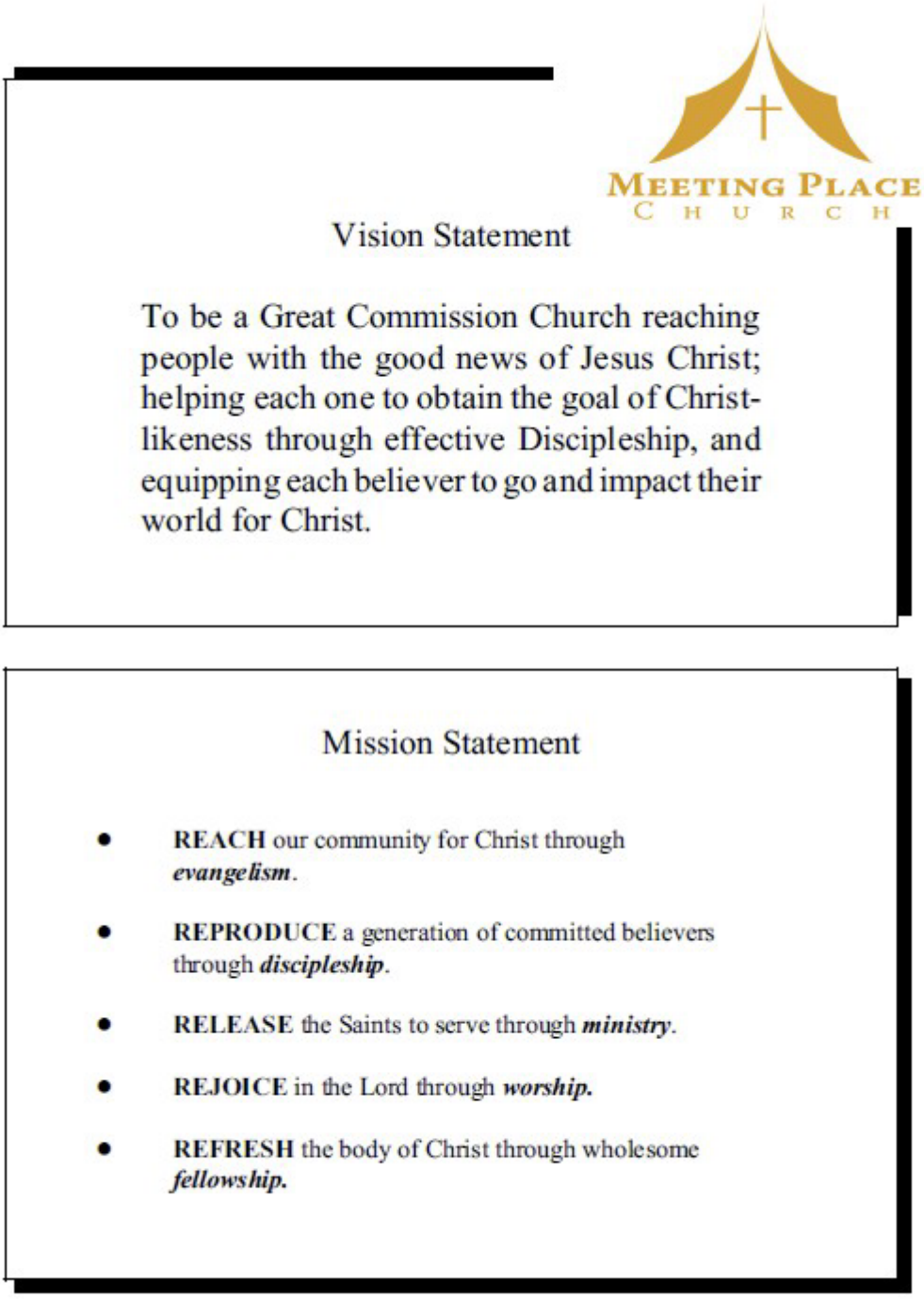

MEETING PLACE
CHURCH
Vision Statement
To be a Great Commission Church reaching people with the good news of Jesus Christ; helping each one to obtain the goal of Christ-likeness through effective Discipleship, and equipping each believer to go and impact their world for Christ.
Mission Statement
REACH our community for Christ through evangelism.
REPRODUCE a generation of committed believers through discipleship.
RELEASE the Saints to serve through ministry.
REJOICE in the Lord through worship.
REFRESH the body of Christ through wholesome fellowship.

Figure 4 Meeting Place Church Vision and Mission Statement

MEETING PLACE CHURCH CORE VALUES

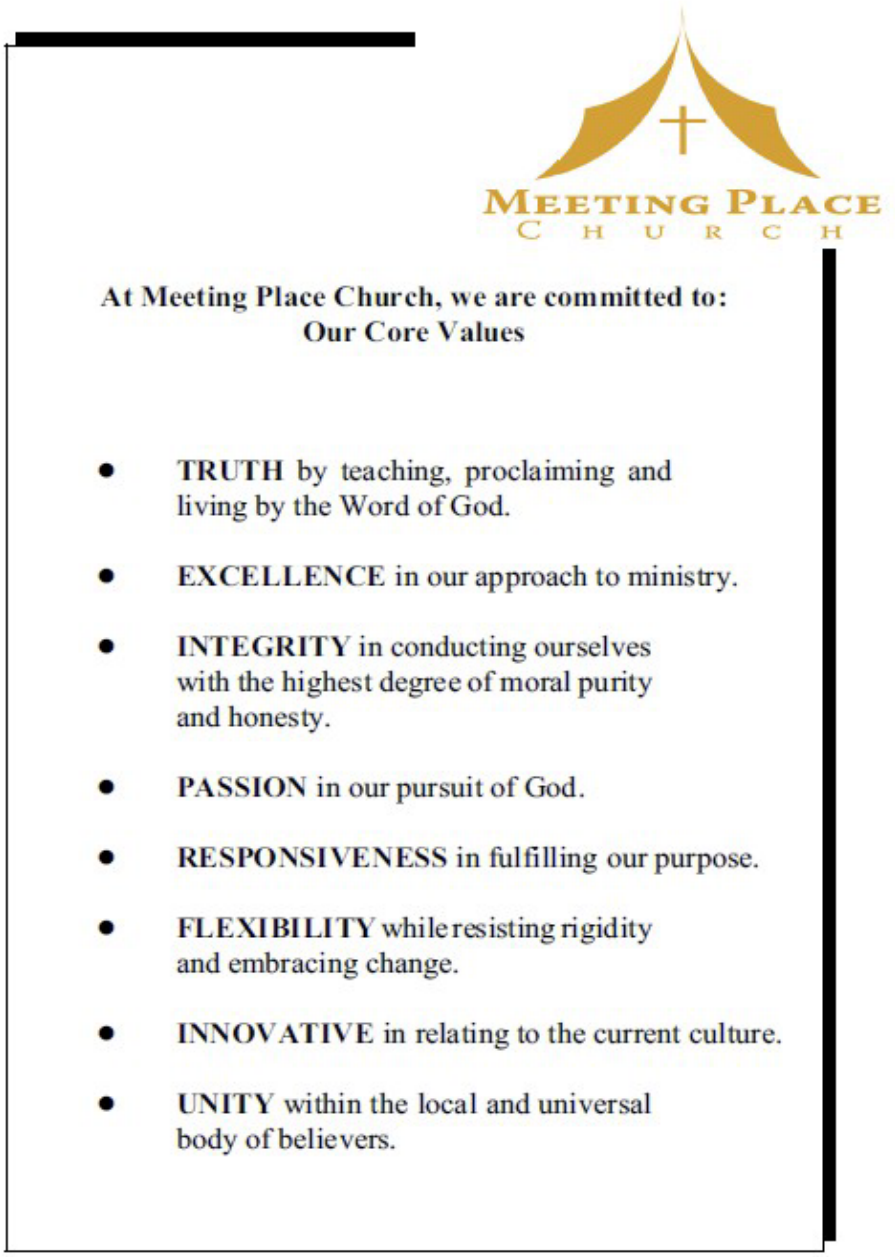

MEETING PLACE
CHURCH
At Meeting Place Church, we are committed to:
Our Core Values
TRUTH by teaching, proclaiming and living by the Word of God.
EXCELLENCE in our approach to ministry.
INTEGRITY in conducting ourselves with the highest degree of moral purity and honesty.
PASSION in our pursuit of God.
RESPONSIVENESS in fulfilling our purpose.
FLEXIBILITY while resisting rigidity and embracing change.
INNOVATIVE in relating to the current culture.
UNITY within the local and universal body of believers.

Figure 5 Meeting Place Church Core Values

The Survey

The survey administered to leaders of Meeting Place Church was broken down into three main sections. In Part 1, there were four questions:

1. What church leadership development have you had in the past?

   - Part of previous church leadership team
   - Previous church leadership curriculum
   - John Maxwell leadership training
   - No previous training
   - None of the above
   - Other

2. What leadership development conferences or workshops have you participated in?

   - Previous church conference/workshop
   - Current church conference/workshop
   - Denomination conference/workshop
   - Global Leadership Network
   - International Leadership Summit
   - None of the above
   - Other

3. Have you had any training in the following areas?

   - Discipleship
   - Evangelism
   - Worship
   - Ministry
   - Fellowship

4. Tell us how effective you think each of the following steps would be in helping to develop a strong leadership culture at Meeting Place Church?

   - Monthly leadership meeting/training
   - 8-weeks leadership training track/curriculum
   - Attend a leadership conference in person or virtually each year
   - One-on-one mentoring with a pastor, mentor, spiritual coach, assimilation pastor, discipleship pastor, or other ministry leader
   - Annual leaders retreat focused on the 5 functions of the church – worship, discipleship, fellowship, ministry, and evangelism

Sixteen leaders of the church responded to the survey. Leaders participating in the survey were comprised of clergy, deacons, trustees, and lay leaders of the church.

When asked the first question, "*What church leadership development have you had in the past?,"* eleven leaders responded that they had leadership development from being a part of a previous church. This represented 68.8% of survey participants. In response to the question, *"What leadership development conferences or workshops have you participated in?"* ten of the current leaders (62.5 %) indicated that they had completed some leadership curriculum at a previous church. Seven leaders (43.8%) indicated they had John Maxwell's leadership training. It was encouraging to discover that all of the church leaders have had some type of leadership development.

Participants of the survey were asked *"Have you had training in any of the following areas, worship, discipleship, fellowship, ministry and evangelism?"* Seven leaders (43.8%) indicated they had training in worship. Twelve leaders (75%) indicated they had training in discipleship. Six leaders (37.5%) indicated they had training in the area of fellowship. Twelve leaders (75%) said they had training in the area of ministry and eight (50%) indicated having training in evangelism. These responses were captivating to the writer seeing as how the mission statement of Meeting Place Church is founded upon the five functions of the church.

As lead pastor, the writer is always looking at ways to grow and expand the leadership base of the church. If the statement, "Everything rises and falls on leadership" is true, as a church we must look at ways to develop a strong leadership culture. Having said this, survey participants were asked these questions, *"Tell us how effective you think each of the following steps would be in helping to develop a strong leadership culture at Meeting Place Church,"* and *"How effective do you think monthly leadership team meetings involving training would be in helping to develop a strong leadership culture at the church?"* Only four (25%) of the leaders

thought that leadership team monthly meetings were extremely effective. However, six (37.5%) of the leaders thought they were very effective, and five (31.25%) thought that the meetings would be somewhat effective. At least one (6.25%) leader thought that monthly leadership team meetings would not be so effective at all.

The question was posed to these leaders as to "*How effective they thought an 8 – weeks leadership training track with help in developing a strong leadership culture within the church?"* Four leaders (25%) responded that a leadership training track would be extremely effective, and five (31.25%) responded that it would be very effective. Eight participants (50%) said that a leadership training track would be somewhat effective and, one (6.25%) responded that it would not be so effective. This to me was pleasantly surprising, yet informative in knowing that at least half of our leaders have the desire to learn and grow in their leadership abilities utilizing a systematic approach.

Another question was posed to leaders during the survey that asked *"How effective did they think one-on-one mentoring with the pastor, a mentor, an assimilation pastor or discipleship pastor would be in developing a church leadership culture?"* Three (18.75%) out of the sixteen leaders thought that one-on-one mentoring would be extremely effective. However, four (25%) out of the sixteen thought that it would be very effective. Eight, which was (50%) of the leaders surveyed thought that one-on-one mentoring would be somewhat effective, while only one (6.25%) indicated that one-on-one mentoring would not be so effective. It appears that a good majority of the church's leaders truly see the value in one-on-one mentoring. The writer was curious to see how church leaders would respond to this question. I wanted to get some

indication from leaders if there was an understanding of mentoring just not being a function for the pastor or paid church staff.

There was one last question in Part 1. The question centered around *the effectiveness of having an annual leadership retreat focused on the five functions of the church; worship, discipleship, fellowship, ministry, and evangelism*.

Four of our leaders (25%) indicated that an annual leadership retreat would be extremely effective. However, six of our leaders (37.5%) indicated that an annual leader's retreat would be very effective in helping to develop a strong leadership culture at Meeting Place Church. Four leaders (25%) indicated that annual leadership retreats will be somewhat effective, while one leader (6.25%) indicated that leadership retreats are not so effective, and one leader (6.25%) indicated that it would not be effective at all. During the first three years of Meeting Place Church's existence, an annual leader's retreat was held. These retreats were a time of information, inspiration, and dedication. The Leader's Retreats always ended with a foot washing exhibition to implement the servant – leadership model among the leaders. As the leadership team expanded so did the cost to hold the annual leadership retreat. Responses to the annual leadership retreat question indicates that many leaders might see value in attending one annually.

In Part 2, participants of the survey were asked five questions:

5. What type of church leadership development have you had?

   – Sunday School
   – Deacon
   – Youth Ministry
   – Men's Ministry
   – Women's Ministry
   – Evangelism
   – Discipleship
   – Worship

- Ministerial
- Married Couples Ministry
- College, Seminary, Seminars, Other

6. The church is fully utilizing my skills, gifts, or talent?

   - Strongly agree
   - Agree
   - Neither agree or disagree
   - Disagree
   - Strongly Disagree

7. Past or present leadership training has empowered me to fulfill my current leadership responsibilities?

   - Strongly agree
   - Agree
   - Neither agree or disagree
   - Disagree
   - Strongly Disagree

8. There is a clear path in helping current or potential leaders become more effective as a ministry leader?

   - Strongly agree
   - Agree
   - Neither agree or disagree
   - Disagree
   - Strongly Disagree

9. How are you currently investing in your own spiritual development as a leader?

   - Daily prayer
   - Bible reading
   - Bible study
   - Workshop/conferences
   - Audiobooks, podcasts, etc.
   - None of the above
   - Other

Survey participants were asked to check all that apply in response to the question, "*What type of church leadership development have you had?"* Ten participants (62.5 %) indicated they had leadership development in the area of Sunday School. Of the sixteen who responded only

three (18.8%) have had deacons training. Four of our leaders (25%) said they had leadership development in the area of youth ministry. In the areas of men's ministry and women's ministries, six (37.5%) indicated some leadership development in these areas. In the area of evangelism, six (37.5%) indicated they had leadership development or training. In the areas of worship and ministerial development, five (31.3%) specified training or development in these two areas. Four out of the sixteen participants showed they had some leadership development in the area of married couples ministry. This was (25%) of those surveyed. In reference to the question having leadership development through college, seminary, or seminars, only five (31.3%) showed that they had. There were only tree participants (18.8%) who checked other for the first question in Part 2 – Present Leadership Development.

The second question in this section was multiple-choice that aksed: *"If the church is fully utilizing my skills, gifts or talents?"* Out of the sixteen responding only two (12.5%) strongly agreed that their skills, gifts, or talents were being fully utilized. However, nine participants (56.3%) agreed that the church was fully utilizing their skills, gifts, or talents. Three leaders (18.8%) neither agreed or disagreed that the church is fully utilizing their skills, gifts, or talents. Out of the sixteen survey participants one disagreed (6.3%) and one strongly disagreed that the church is fully utilizing their skills, gifts, and talents.

When the question was asked, *"If past or present leadership training has empowered me to fulfill my current leadership responsibilities,"* five leaders strongly agreed (31.3%), and six leaders (37.5%) agreed the past or present training had empowered them to fulfill current leadership responsibilities. Five leaders (31.3%) neither agreed or disagreed, and no survey participants indicated that they disagreed or strongly disagreed in answer to the question. It was encouraging for the writer to see that out of our sixteen leaders taking the survey, eleven

(68.8%) felt that ether present or past leadership training had empowered them to fulfill their current leadership responsibilities.

A fourth question that was asked in Part 2 – Present Leadership Development was intended to ascertain the following: "*Is there a clear path in helping current or potential leaders become more effective as a ministry leader?"* Out of the sixteen survey participants, none of them (0%) strongly agreed that there was a clear path in helping current or potential leaders become more effective ministry leaders. However, seven of our leaders (43.8%) agreed and seven of our leaders (43.8%) neither agreed or disagreed on the question. Two of our leaders (12.5%) actually strongly disagreed in their response to the question. The responses to this portion of the survey gave the writer great concern and suggested that a more strategic and efficient plan must be implemented in helping both our current and potential leaders become more effective in ministry.

In Part 2 – Present Leadership Development, the fifth and final question in this portion of the survey, participants were asked "*How are you currently investing in your own spiritual development as a leader?"* Participants were asked to check all that apply to this question. The selections were daily prayer, Bible reading, Bible study, workshops/conferences, audiobooks, podcasts, none of the above or other. Thirteen of the leaders (81.3%) responded that they were investing in their spiritual development through daily prayer. Fourteen leaders (87.5%) indicated that daily Bible study was a part of their spiritual development as a leader. Ten of the leaders responding (62.5%) stated they were investing in their own spiritual development through Bible reading, but only two (12.5%) specified that workshops or conferences were a part of their spiritual development as leaders. Surprisingly, out of the sixteen leaders responding, seven (43.8%) listed that listening to audiobooks, and podcasts were some of the ways they were

investing in their own spiritual development as a leader. Each of the sixteen leaders responding indicated that they were indeed investing in their own spiritual development.

In the final section of the survey, Part 3 – Future Leadership Development, leaders were asked four questions. The questions were:

10. In your opinion, what is the best way to identify, recruit, equip and support emerging leaders to keep our ministry strong?

    – Identify individuals who are faithful, available and teachable
    – Give members/nonmembers opportunities to serve
    – Pastor should ask for involvement
    – Ministry team lead ask for involvement
    – Administer spiritual gifts assessment
    – Meet with emerging leaders on a regular basis
    – Annual ministry fair
    – None of the above
    – Other

11. In the future, how should the pastor best develop a leadership culture within the church?

    – One-on-one coaching with emerging leaders
    – Preach messages on servant leadership
    – Target potential leaders with social media content
    – Conduct surveys among emerging leaders
    – Meet with emerging leaders monthly
    – None of the above
    – Other

12. What areas of training would you like to see the church offer future leaders?

    – Being an effective ministry team leader
    – Conflict resolution
    – Theology courses
    – mission and outreach
    – parenting courses
    – Health and wellness courses
    – Financial stewardship
    – Marriage enrichment
    – Carrying and shepherding
    – Using technology and social media in ministry
    – None of the above
    – Other

13. Having trained church leaders will help the church advanced towards a vision of being a great commission church?

    – Strongly agree
    – Agree
    – Neither agree or disagree
    – Disagree
    – Strongly disagree

During the survey leaders were asked their opinion concerning the best way to identify, recruit, equip and support emerging leaders to keep the ministry strong. (93.8%) of the participants, all but one, denoted that identifying individuals who are faithful, available, and teachable was necessary to keep the ministry strong. The same percentage (93.8%) indicated that giving members and nonmembers the opportunity to serve would also be helpful in supporting emerging leaders. The writer thought the responses to the question captured the philosophy of the church in getting people involved in ministry.

When it comes to new members and recruiting people to serve in areas of the church, the writer's philosophy is as long as a person is a regular attender who desires to get involved by using their gifts and talents to serve in ministry and is also supporting the work of the church financially; I view such a person as a full – fledged member of the church. However, in cases like these, the individual still needs to attend the church's New Members Orientation Class to get an understanding of the history, mission, vision, core values, and constitution of the church.

Eleven out of the sixteen leaders (68.8%) responded that the pastor and/or ministry team leader should ask individuals for involvement as a way to recruit and equip emerging leaders within the church. A surprisingly low percentage of leaders (37.5%) thought that administering a spiritual gifts assessment was the best way to identify and support emerging leaders. Ten of the leaders (62.5%) indicated that meeting monthly would be helpful in equipping and supporting

emerging leaders within our church. There were at least seven of the leaders (43.8%) who thought that an annual ministry fair would also be helpful in identifying and recruiting emerging leaders.

In 2018 Meeting Place Church hosted the first ministry fair that exposed members as well as regular church attendees to the various ministries of the church. This event was held after church in conjunction with our annual church homecoming. The turnout was good; many people attended the ministry fair and received information and brochures about Meeting Place Church ministries.

In Part 3 of the survey, Future Leadership Development, leaders were asked*, "In the future, how should the pastor best develop a leadership culture within the church?*" Ten of our leaders (62.5%) thought that one–on–one coaching with emerging leaders would be a good practice in developing a leadership culture within the church. Seven of our leaders (43.8%) thought that preaching relevant messages on servant leadership and conducting surveys among emerging leaders would help to develop the church's leadership culture. Five of our leaders (31.3%) said that targeting potential leaders with social media content would be helpful in developing a leadership culture. The highest response among leaders suggested that meeting with emerging leaders monthly would be the best practice in developing a leadership culture. Thirteen out of the sixteen leaders (81.3%) responding confirmed this.

When asked "*What areas of training would you like to see the church offer future leaders*?" participants had 11 choices to choose from. The question also asked leaders to check all that apply. Almost all the participants, fourteen (87.5%) to be exact, said they would like to see the church offer courses in being an effective ministry team leader. As pastor, this was confirmation and provided more clarity as to the types of information to present during our monthly leadership team meetings, and courses to offer through the church's Believers Bible

Institute. The next area of training that received the highest request was caring and shepherding. At least nine leaders (56.3%) thought that caring and shepherding should be among the training offered to leaders. Eight of our leaders (50%) indicated that they would like to see courses in conflict resolution, theology, missions, and outreach offered to present and future leaders. There were five leaders (31.3%) who recommended that marriage enrichment as well as health and wellness should be offered. Seven (43.8%) of the sixteen leaders selected indicated that financial stewardship and training should be offered to future leaders through the church.

Since we are currently living in a "social media" society the writer anticipated that a greater number of leaders would say that using technology and social media in ministry should be a course offered to present and future leaders. However, at least half of our leaders (50%) indicated that offering social media training is necessary. There was only one participant that indicated that of the courses mentioned on the survey, none would be helpful. One participant, which made up only (6.3%) did check "Other" and indicated that training and development needed to be offered that engaged more with our youth.

The final question in Part 3 of the survey asked "*Having trained church leaders will help the church advance towards the vision of being a great commission church?*" As the writer anticipated, most of our leaders, ten (68%) of the sixteen strongly agreed, and six leaders (37.5%), agreed that having trained church leaders is a necessity for our church to become the great commission church God designed for us to be.

Outcomes

The participants responding to the survey provided great data that will be helpful in establishing a training track for current and future lay leaders of Meeting Place Church. The feedback they provided may also be useful to other pastors and church leaders in the future. The

survey served somewhat as a S.W.O. T. analysis in determining what are our strengths, weaknesses, opportunities, and threats as a church leadership.

Strengths

In terms of our leadership strengths, the findings from the survey indicated that many of the current leaders of Meeting Place Church came with prior leadership experience. Most were able to take on leadership roles and responsibility with very little training. Being bi-vocational and pastoring a church with a congregation size of less than a hundred members, having previously trained leaders becomes a great asset to the church and to the pastor. Another strength that can be highlighted among our leaders is that at least twelve out of the sixteen specified they have had training in the area of discipleship. Knowing each of the sixteen survey respondents, the majority have truly embraced the portion of the church's vision statement that says, "*Helping each one to obtain the goal of Christ likeness and equipping each believer to impact their world for Christ."* The majority of the sixteen respondents has taught in some capacity in the church: whether in Sunday school, Bible study, or one-on-one mentoring.

Weaknesses

Just as there were strengths, there were also weaknesses that were identified through the survey. Although the majority of our leaders felt like the church was fully utilizing their skills, gifts, and talents, only two strongly agreed that their skills, gifts or talents were being fully utilized. And although nine leaders agreed, there were at least one who neither agreed or disagreed, one who disagreed and one who strongly disagreed that their skills, gifts, and talents were fully being utilized. In a church of less than a hundred members, the skills, gifts, and talents of every person serving in a leadership capacity must be fully utilized. No member of our leadership team should feel like they are not being fully utilized in ministry. Identifying one's

abilities in ministry can be somewhat of a challenge. Nevertheless, it is incumbent upon the pastor, as well as the individual, and also members of the leadership team to provide opportunities for leaders to serve in their area of giftedness.

Opportunities

The opportunities for the leadership team of Meeting Place and the entire church are numerous. One of the greatest opportunities we have is to expand our current core leadership base. There are several emerging, young adults who are currently displaying leadership – like qualities who would do well as part of the leadership team. Developing a systematic approach to leadership training would give current and potential leaders a path towards a goal to accomplish. It gives leaders the sense that they are working towards something to achieve in serving and leadership.

Threats

One of the major threats that is currently confronting the church, and the pastoral staff is the membership fallout due to the effects of the COVID19 pandemic. The New York Times has reported that as of October 2021, 44.9 million people have contracted COVID19 and over 724 thousand people in the United States has died from this dreaded virus. The pandemic has definitely had an impact on Meeting Place Church. With nearly half of our congregation who were attending regularly two years ago not yet returning to regular worship, identifying new and potential leaders is challenging. While the effects of the pandemic did expand Meeting Place Church into areas such as live streaming on platforms such as Facebook and YouTube, in person worship continues to be minimal at best. Another potential threat for Meeting Place Church is not having a systematic approach to identify and develop potential leaders in the future as regular attendees return and embrace the “new normal” for the church.

Summary

In this fourth chapter the research methodology in approaching the problem of needing a clearly defined pathway to leadership development within Meeting Place Church was presented. The author in this chapter conducted a survey among sixteen of the church's current leaders that was broken down into three parts: Part 1 – Previous Leadership Development, Part 2 – Present Leadership Development, Part 3 – Future Leadership Development. The writer in this chapter collected the data and reported the findings. As a result of the responses from the survey, a S.W.O.T analysis was determined in discovering what are Meeting Place Church's strengths, weaknesses, opportunities, and threats.

CHAPTER FIVE

CONCLUSIONS AND REFLECTIONS

Outcomes

In this thesis-project, the writer set out to establish a lay leadership development process, especially within Meeting Place Church. The ultimate goal was to give the writer and other pastors a path in identifying, evaluating and developing leaders that would serve the present and future needs of the church.

The data collected from the surveys suggests that most of the leaders within Meeting Place Church came to the church having previous leadership training in various areas of ministry. The writer would argue that leaders who have come to the church with previous church training are an asset to the current church. Where there has been previous church training, the pastor, church staff, and current leaders must ensure that any practices or training that is brought into the new church setting must be doctrinally aligned with the Church and the denomination's faith and message.

A caveat should be addressed warning against philosophical, and denominational differences in training that leaders received from other churches. An occasion happened with one of the leaders of Meeting Place Church who participated in the survey. Coming from a different denominational church background, this leader had a different view of how the church was governed and should operate. A conversation with this leader concerning church polity was necessary. The issue of church polity can be an important missed step if new leaders are not made aware of the structure upon which the church operates.

As lead pastor, it is the writer's responsibility to make sure that every person serving in leadership understands the church polity and how Meeting Place Church is governed.

In an article written by Dr. Shawn Wright, he lists three types of church government that have developed in the various Christian denominations.

One form of church government that Wright presents in his list is the ***Presbyterianism***. Commonly found in Presbyterian and Reformed churches, this form of church government is commonly described as "Elder-run" or "Presbyter-run." Typically, original authority – that is the authority that the church believes Christ gave, is said to reside at the local elder level in this model of polity.[1]

Wright presents another form of church government as ***Congregationalism***. This is that form of Church polity which rests on the independence and autonomy of each local church. By autonomy it is meant that the local congregation is independent and self-governing. There is no external power that can dictate courses of action to the local church.[2]

Wright also submits that there is a ***Single-Elder Congregationalism*** form of church government. In a congregational church led by a single elder/pastor, primary leadership in all decisions and doctrinal determinations is vested in a single leader.[3]

There is another form of church government that Wright does not mention but is stated in the book, *Who Runs the Church?* This form of government is referred to as, ***Plural-Elder Congregationalism***. This form of government in a church means that each local church is led, under normal circumstances, by a plurality of elders.[4] This is the form of church government that Meeting Place Church operates under. The congregation is autonomous and has a church board that consist of Deacons, Trustees and the Pastor.

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[1]Shawn Wright, "Church Government," accessed October 22, 2021, https://www.theopedia.com/church-government.
[2] Wright, "Church Government."
[3]Wright, "Church Government."
[4] Steven B. Cowan, *Who Runs the Church*? (Grand Rapids: Zondervan, 2004), 278.

Conclusions

One of the more interesting findings that the research revealed centered around ongoing training. Leaders expect to be engaged in a systematic approach to leadership development. The majority of the leaders taking the survey agreed that a curriculum – based approach is appropriate in training leaders. The research also showed that Meeting Place Church leaders desire to engage in an 8-week leadership training track or curriculum. This finding confirms that for most leaders there is the understanding that serving in leadership is a continual learning process.

The research led to the conclusion that there is also significant room for leadership growth and development within the church. The writer would contend that the same dynamics are at work within many African American churches, where a systematic approach to discovering and developing lay leaders is much needed.

The need for a clear path forward for potential and current leaders within African American churches was substantiated through the survey from the Barna Group referenced in chapter four. In the survey conducted among 799 black churchgoers, when asked the question, "*Is there a clear pathway for training leaders in my church*?" 42% strongly agreed, 39% agreed somewhat, 14% disagreed somewhat and 4% disagreed strongly. There was only a 3% margin between those strongly agreeing and agreeing somewhat that there was a clear pathway for training leaders in their church.

The Barna research statistics showed that even in small churches (100 or less), the need for a clear path for training leaders was consistent. Out of the 799 black churchgoers polled, 34% agreed strongly that there was a clear pathway for developing leaders in their church. While 44% agreed strongly, 19% disagree somewhat and only 4% disagreed strongly.

This room for improvement in the area of leadership training within the African American church does not negate the fact that there are many churches who are successfully expanding their leadership core.

According to the survey that was completed, Meeting Place Church leaders viewed the leadership team meetings as being an effective time for leaders to gather and a good training tool for equipping. About four years into the launch of Meeting Place Church, the writer was asked a question by a friend, and a mentor, who is also graduate of Gordon–Conwell Theological Seminary, Rev. Dr. Barbara L. Peacock. Dr. Peacock asked me, "How much time are you spending with your leaders?" At the time when she asked me that question, the writer had not established a time to meet regularly with church leaders in the same setting. Up to that point, there was only the occasional meeting with a leader over breakfast or lunch to discuss various aspects of the ministry. It was not long after the discussion with Dr. Peacock that a monthly leadership team meeting for leaders was instituted. The Leadership Team Meetings are usually held on the fourth Saturday of each month and start off with a light continental breakfast, followed be a ten–minute devotional led by the writer or another ministry leader. (*See Leadership Team Meeting agenda in the appendices*). After the devotional the meeting is usually followed by a team building exercise, centered around working together to become a five-star church.

The leadership team meetings would also focus on the organization, communication and coordination of upcoming church events and activities. For upcoming events, an Events Checklist would be used during the leadership team meeting to ensure proper planning was being done (*see Events Checklist in the appendices*). The leadership team meetings would also include a time to highlight a ministry within the church.

During this time the leadership team would also give a "celebration update" when leaders would give updates on things going on within their ministry and any new members added to their ministry. The meetings would conclude in a time of prayer.

According to the survey that was completed, Meeting Place Church leaders viewed the leadership team meetings as being an effective time for leaders to gather and a good training tool for equipping.

The pandemic of 2020 forced the leadership team to use other formats for our leadership team meetings. We were forced to conduct the meeting for leaders through Zoom. The Zoom leadership team meetings posed somewhat of a challenge to the writer, and also some members of the leadership team. Since leaders think that the Leadership Team Meetings are helpful in developing a strong leadership culture at Meeting Place Church, the writer will continue with these meetings each month.

It is the writer's belief that this thesis-project as a whole could be used in several ways. At Meeting Place Church where the writer serves as lead pastor, the thesis-project could be used during the monthly Leadership Team Meetings. The content in chapter two that references the biblical models of lay leadership in the Old and New Testament can be used for lessons and discussions on servant support leadership. Each biblical reference pertaining to servant support leaders leading in worship, ministry, evangelism, fellowship and discipleship in this thesis-project, could be expanded in time and administered in a more comprehensive format. The research put *into Evaluating and Equipping Lay Leaders for Effective Ministry in Context of an African American Church*, can be developed into more of a "systematic approach" to training leadership within Meeting Place Church. The research within this thesis-project can also be adapted for training servant support leaders within various other churches. The section on

discovering and developing lay leaders in chapter three would be extremely helpful to other pastors and church leaders in looking for guidance on how to find the right people to serve in the right positions of leadership.

It is this writer's belief that the forms in the appendices would be helpful to pastors and church leaders as they have been for me as the lead pastor of an average sized church. The Leadership Team Meeting Agenda is a model in conducting a monthly gathering of leaders for training and development. When the writer launched Meeting Place Church in 2008, there was no model given for a regular meeting with ministry leaders. The sample Leadership Team Meeting Agenda can serve as just a starting point for pastors and leaders not certain of how to conduct a leadership team meeting, or what items might be on the agenda. The Events Checklist Form have been a helpful tool to utilize during a leadership team meeting when church events and activities are being discussed. The Interests and Skills Survey has proven to be a useful tool for the writer as pastor, and will serve as a good tool for other pastors when it comes to moving volunteers from the pews and into ministry.

Another possibility for this thesis-project would be to market this tool with the hopes that it could be utilized in evaluating and equipping lay leaders for effective ministry in the larger church context, not just within the African American church.

Limitations

As stated in the first chapter, the writer's intent with this thesis was not to write an exhaustive or comprehensive lay leadership training manual. The manual can be used to promote further discussion on the nature and necessity of lay leadership within the church. This manual can also be used to invoke further discussions concerning leadership by default versus leadership by design. That is to say that there is a difference between default leaders, those who inherited a

leadership position because of family, favoritism, or a lack of a viable candidate for the position, as opposed to those who are de facto leaders who have been divinely and strategically placed, whose gifts, training, and experiences prepared them for a leadership position.

One of the contributions that the thesis can provide is examples of lay leaders in the Old Testament as well as the New Testament leading in the areas of worship, evangelism, discipleship, fellowship and ministry. There has been and there will be more extensive research in the area of lay leadership, particularly as it relates to the African American church context.

Recommendations for Further Study

There is no question that further research can be done in this area of equipping leaders for effective ministry in context of the African American church.

A book for further study is a book written by Dr. Michael Evans titled *Leadership in the Black Church: Guidance in the Midst of Changing Demographics*. In his work, Dr. Evans examines the current condition of the African American church. He explores the need for change and then offers concrete guidance in how to develop the leadership needed by the Black Church. In the book, Dr. Evans addresses the problem of the black church underutilizing the gifts of its members, and explains how the servant leadership model of Jesus can enlighten a path toward constructive change within the church.

Also, a book for further study was written by Robert H. Thune titled *Gospel Eldership: Equipping a new Generation of Servant Leaders.* Thune's book combines theological training with spiritual formation in order to shape future and current Christian church leaders at the heart level. Gospel Eldership can be used in one–on–one discipleship in a small group setting and is appropriate for use in any Christian church plant to the largest church–planting church. Although

not written specifically for African American congregations, this resource is applicable in the African American church context.

Another resource for further study was written by Dr. James H. Taylor III titled *Equipping Laity for Servant Leadership: Modeling a Servant's Heart, and the Rural Black Church*. Taylor wrote this book as part of his research project and partly as a servant leadership resource equipping guide that provides the theological foundation in the art of servant leadership. The book also provides step-by-step training modules for equipping the laity for the role of servant leader.

One final resource is a book written by Warren W. Wiersbe titled, *On Being a Leader for God*. In this resource Dr. Wiersbe seeks to present a practical theology of leadership based on principles taught and illustrated in the Bible. The book is designed to assist pastors in discovering and training new leaders within the church.

This thesis-project, *Evaluating and Equipping Lay Leaders for Effective Ministry in Context of an African American Church,* has given the writer a greater appreciation for the laity of the church. The books, articles and journals researched on the importance of the ministry of the laity has not only increased the understanding on the topic but has also given the writer a greater understanding as how to develop lay leaders within Meeting Place Church.

The results from the research can immediately be used as a leadership training ministry model for current and potential leaders of the church. This leadership training model gives the writer a more systematic approach to developing a servant leadership culture among lay leaders within Meeting Place Church. The writer's hope and prayer are that this thesis-project would have an even greater Kingdom impact and be beneficial to other pastors, ministers, and church leaders.

A permanent and profound memory of this project is reflected in the words that the Apostle Paul spoke to his spiritual son in the ministry, Timothy, when he told him, “You have heard me teach things that have been confirmed by many reliable witnesses. Now teach these truths to other trustworthy people who will be able to pass them on to others.”[5]

[5] 2 Tim 2:2 NLT.

APPENDIX A

LEADERSHIP TEAM MEETING AGENDA

Agenda

MEETING PLACE CHURCH

Leadership Team Meeting

Date:

Attendees:

Agenda

I. Devotions
II. Pastor's Time
III. Team Time
IV. Ministry Highlight
V. Review Calendar of Events
VI. Church Ministries Update

- Care Team Ministry
- Congregation and Family Life Ministry
- Deacon Family Ministry
- Education and Equipping Ministry
- Evangelism and Outreach Ministry
- Events Coordinator
- Heart2Heart Marriage Ministry
- Hospitality Ministry
- In Time of Need Food Pantry Ministry
- The Learning Academy at Meeting Place (L.A.M.P)
- Media Ministry
- Men's Ministry
- Prayer Ministry
- Trustees
- Usher's Ministry
- Women's Ministry
- Worship and Arts Ministry
- Youth/Children's Ministry

VII. Open Discussion
VIII. Closing Prayer

APPENDIX B

EVENTS CHECKLIST

Administration

□ Finance Team:_____

□ Honorarium for guest speaker(s) prepared: _____

□ Honorarium for musical guest(s) prepared: _____

□ Admin. support requested: _____

□ Admin. building security: _____

□ Additional office equipment: _____

□ Event programs available:_____

□ Welcome packets available: _____

□ Decision/Prayer requests cards placed in pews: _____

□ Confirmation letters mailed out to invited speaker(s): _____

□ Authorization forms from speaker(s) requested/received:_____

□ Bio of speaker(s) requested/received: _____

Audio/Video

□ Audio Technician available for this event: _____

□ Video recording Technician available for thus event: _____

□ A/V equipment rental needed: _____

□ A/V equipment repaired/replaced as needed: _____

□ Prepared to play video clip request if needed: _____

□ Prepared for PowerPoint presentation if needed: _____

□

Accessibility

□ Wheel chairs available: _____

□ Designated accessibility parking: _____

□ Accessibility seating areas determined: _____

□

Armor Barer

□ Determine if Armor Barers are needed for this event: _____

□ Armor Barer assigned to the guest speaker (s): _____

□ Armor Barer assigned to musical guest (s): _____

□ Coordinate with guest speaker/musical guest Armor Barer: _____

□

Bibles

□ Bibles available during event: _____

□ Bibles available for purchase in Book Store: _____

□ Bibles available for canvassing: _____

□

Building

□ Buildings cleaned for event: _____

□ Bathrooms cleaned for event: _____

□ Bathrooms have hand soap: _____

□ Bathrooms have toilet paper: _____

□ Interior/Exterior light functioning: _____

□ Building evacuation plan in place: _____

Children

□ Activities planned for the children: _____

□ Resources needed for children's activities: _____

□ Adult volunteers coordinating children's activities: _____

Contracts

□ Contracts reviewed and discussed by Officers: _____

□ Contract reviewed by attorney (if necessary): _____

□ Contracts signed and returned: _____

□ _____

Decorations

□ Determine if there are any decoration needs are for this event held in Sanctuary, Family Life Center or Chapel, (i.e. plants, banners, posters, etc)_____

□ Coordinate with the Hospitality Team to determine if decorations are needed in Ed-1, Ed-2, or Pastor's Study:_____

□ _____

Equipment

□ Equipment need to be rented (i.e. lift, generators, dumpsters, port-a-johns, bounce houses, speakers, tents, staging etc:_____

□ Make sure all equipment is scheduled for delivery before load-in and scheduled to be picked up after event is over: _____

□ Rent needed gators and/or golf carts: _____

□ _____

Easter Egg Hunt

□ Plastic eggs_____

□ Candy _____

□ Games _____

□ Prizes _____

□ Bounce Houses _____

□ Porta-Potties_____

□ _____

□ _____

Fish Fry

□ Fish purchased _____

□ Oil purchased _____

□ Condiments _____

- Spoons_____
- Forks _____
- To go boxes _____
- Napkins _____

□ Sides coordinated_____

- Backed Beans _____
- Cole Slaw _____
- Potato Salad _____
- Baked goods_____

- Hot dogs _____
- Drinks _____

□ _____

□ _____

□ _____

Food/Beverages

□ Food/beverage needs coordinated with Hospitality Team: _____

□ Determine what food and beverage vendors are to be present at event: _____

□ Recruit volunteers to work the food and beverage booth for the day of the event:
_____

□ Determine what percentage, if any goes to MPC from food and beverage sales:
_____

□ _____

Furniture

□ Determine if there are any furniture needs for this event: _____

□ Determine the existing furniture available to use: _____

□ Coordinate with the Hospitality Team to secure company to rent the needed furniture from:_____

□ Make sure furniture is scheduled for an on-time delivery for event and picked up after the event:_____

□ _____

Hospitality

- Determine all hospitality needs for the event: _____
- Hospitality team lead recruit volunteers to meet all hospitality needs for the event: _____
- Hospitality team lead coordinate with the caterer to determine menus for the event (if needed): _____
- Determine the rooms available to accommodate guest speakers, guest artist, praise band, other artist and other special guest: _____
- Work with the Hospitality team lead to properly furnish all rooms needed for hosting: _____
- Work with the Hospitality team lead to determine the type of refreshment for hospitality areas: _____
- Determine if refrigerator is needed in the hospitality areas: _____
- _____

Insurance

- Determine the amount of liability insurance required for event: _____
- Determine if existing insurance is sufficient to cover this type of event: _____
- Contact MPC Insurance Agent to obtain a certificate of insurance if needed for the event:_____
- Have copy of certificate of insurance available for view at event if requested: _____

Medical Coverage

- ☐ Determine what medical coverage is needed for the event: _____
- ☐ Coordinate with local EMS to provide emergency medial coverage: _____

Media

□ Determine what media outlets will be utilized to advertise the event:

- Radio: _____
- TV: _____
- News Papers: _____
- PSA's: _____
- Constant Contact: _____
- Calling Post: _____
- Facebook/Twitter _____
- Mailers: _____
- Door-to-door: _____
- Others: _____

□ Person(s) who are responsible for coming up the advertising design for the event: _____

□ Person(s) from Media Team to staff the Book Store: _____

Ministers

□ Ministers ready room _____

□ Minister(s) needed for this event _____

□ Counseling Packets needed for this event_____

Movie Night

- Movie(s) obtained _____
- Public Presentation license obtained _____
- Refreshments coordinated _____
  - Sodas _____
  - Water_____
  - Popcorn _____
  - Candy _____
  - Pizza _____
  - Hot Dogs _____
- Give-a-ways_____
- Audio/Video _____
- Security _____

Parking

- ☐ Parking Ministry Team Lead recruit volunteers to work the parking lot for the event: _____
- ☐ Determine areas for bus parking if needed: _____
- ☐ Determine area for special guest parking: _____
- ☐ Overflow accessibility parking: _____
- ☐ Parking vests prepared: _____
- ☐ Two-way radios available for parking attendants: _____
- ☐ Flashlights/safety wand cones available: _____

Permits

□ Obtain necessary permits to hold the event outdoors: _____

□ Obtain necessary permits to close any city streets: _____

□ Obtain necessary permits from Fire Marshall if pyrotechnics are to be used:_____

Transportation

□ Determine transportation needs of guest artist and special guest attending the event: _____

□ Transportation Coordinator to assembly a team of qualified volunteer drivers to assist with transporting guest artist and special guest attending the event: _____

□ Transport individuals needing ride to/from the event: _____

□ Determine if shuttle services to/from parking lot are needed for attendees: _____

Ushers

Adults

□ Recruit adequate number of ushers for this event: _____

□ Recruit adequate number of usher captains for this event: _____

□ Usher attire for the event coordinated: _____

□ Prepared to collect the offering: _____

□ Prepared to direct congregation in the communion ordinance: _____

□ Lap clothes clean and available: _____

□ _____

Youth

□ Youth Ushers recruited: _____

□ Youth Ushers trained: _____

□ Usher attire for the event coordinated: _____

□ _____

Vehicles

□ Determine if there are any special vehicle needs for this event (U-Haul truck, pick-up truck, flat-bed truck, van, golf cart, gator, etc: _____

□ Determine designated drivers: _____

□ Determine who will rent needed vehicles: _____

□ _____

Youth

□ Activities planned for the youth: _____

□ Resources needed for youth activities: _____

□ Adult volunteers working with youth activities: _____

□ _____

APPENDIX C

INTERESTS AND SKILLS SURVEY

Name _____ Date _____
Last First Initial

Marital Status: ☐ Single ☐ Married

If Married, Spouse's Name _____

Address _____ Telephone _____

_____ Unlisted _____

E-mail _____

Birthday _____ Anniversary _____
Month Day Year

Age-group: ☐ Under 15 ☐ 15-18 ☐ 19-23 ☐ 24-30
☐ 31-40 ☐ 41-50 ☐ 51-60 ☐ 60+

Occupation _____ _____
Type of Work Job Title

Education and/or Technical Training _____

On the following pages are various areas of ministry, each followed by two lines:

1. If you are presently involved in the areas of activity in church, please check the box marked **PRESENT.**

2. If you would consider becoming involved in a listed activity with us, please check the box marked **FUTURE.**

Code	Activity	Present	Future
EDUCATION			
E-1	Sunday School teacher (teaches main lesson)	☐	☐
E-2	Sunday School teacher helper	☐	☐
E-3	Would substitute if needed (Sunday School)	☐	☐
	☐ 3-6 ☐ 6-9 ☐ 10-11		
	☐ Jr. High ☐ High School ☐ Adult		
E-4	Children's church teacher	☐	☐
E-5	Children's church teacher's helper	☐	☐
E-6	Would substitute if needed (children's church)	☐	☐
	Preferred age-group (E-4 through E-6):		
	☐ 3-6 ☐ 6-9 ☐ 10-11		

E-7	Nursery worker: ☐ Infant ☐ Toddler		☐	☐
E-8	Vacation Bible School: ☐ Teacher ☐ Van Driver ☐ Helper			
E-9	Would assist in teacher training		☐	☐
E-10	Special education instructor		☐	☐
E-11	Youth staff worker		☐	☐
E-12	Would serve as a department supervisor		☐	☐

DISCIPLE PROGRAM

D-1	Personal soul winner	☐	☐
D-2	Visits absentees, etc.	☐	☐
D-3	Telephone ministry (calls absentees, prospects)	☐	☐
D-4	Have had experience and training in soul winning	☐	☐
D-5	Discipler (nurture and support a new convert)	☐	☐
D-6	Train a new convert for 12 lessons	☐	☐
D-7	Would host a home Bible study	☐	☐
D-8	Would teach a home Bible study	☐	☐

TRANSPORTATION

T-1	Possess a commercial driver's license (C.D.L)	☐	☐
T-2	Can drive a bus	☐	☐
T-3	Can drive a van	☐	☐
T-4	Mechanical skills (years of experience_____)	☐	☐
T-5	Would clean and care for interior/exterior of vehicles	☐	☐

MUSIC

M-1	Pianist (reads music readily)	☐	☐
M-2	Pianist (reads less difficult music)	☐	☐
M-3	Organist (reads music readily)	☐	☐
M-4	Organist (reads less difficult music)	☐	☐
M-5	Choir direction: ☐ Tenor ☐ Bass ☐ Alto ☐ Soprano	☐	☐
M-6	Orchestra direction	☐	☐
M-7	Solo voice (Sunday services special music)	☐	☐
M-8	Would sing in choir, etc.: ☐ Tenor ☐ Bass ☐ Alto ☐ Soprano	☐	☐
M-9	I can play the following instruments:	☐	☐

_____

Note: For the following categories, indicate EXPERIENCE and/or INTEREST.

Code	Activity	Experience	Interest
SKILLS			
S-1	Artwork (drawing/wall murals/posters)	☐	☐
S-2	Audio technician	☐	☐
S-3	Audiovisuals	☐	☐
S-4	Carpentry: ☐ Rough ☐ Finish	☐	☐
S-5	Computer	☐	☐
S-6	Cook	☐	☐
S-7	Custodial skills	☐	☐
S-8	Drama (acting, directing, etc.)	☐	☐
S-9	Electrical	☐	☐
S-10	Interior decorating	☐	☐
S-11	Lawn care	☐	☐
S-12	Masonry	☐	☐
S-13	Nurse: ☐ Practical ☐ Registered	☐	☐
S-14	Painter (inside/outside)	☐	☐
S-15	Photographer	☐	☐
S-16	Plumbing	☐	☐
S-17	Public speaking	☐	☐
S-18	Radio/television technician	☐	☐
S-19	Seamstress	☐	☐
S-20	Other _____	☐	☐
ADMINISTRATION			
A-1	Secretarial skills: ☐ Shorthand ☐ Typing ☐ Filing	☐	☐
A-2	Run basic office machines	☐	☐
A-3	Assist in special mailings	☐	☐
A-4	Do telephone calling from my home	☐	☐
A-5	Library skills	☐	☐
A-6	Accounting skills	☐	☐
A-7	Advertising: ☐ Layouts ☐ Composition	☐	☐
A-8	Bulletin board displays	☐	☐
A-9	Printing/lettering	☐	☐
A-10	Other _____	☐	☐

Please list below any special talent or spiritual gift from God that you possess that may not have been mentioned above:

_____

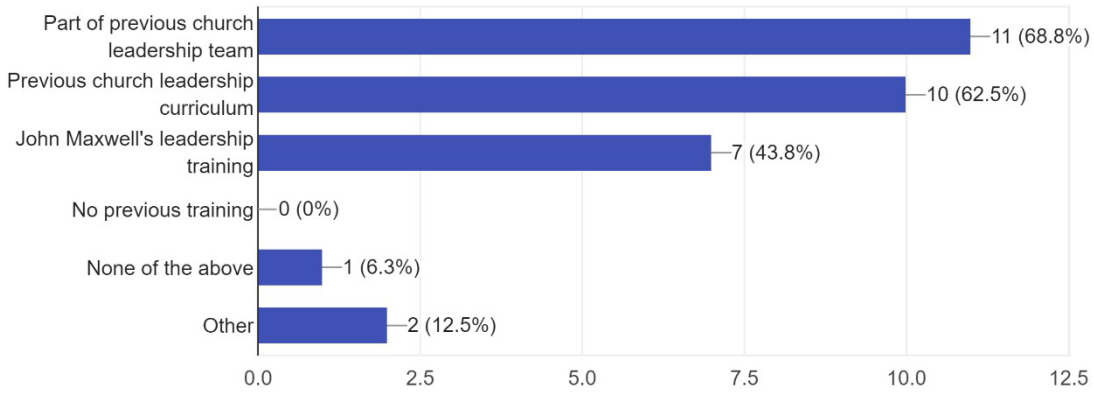
APPENDIX D

LEADERSHIP SURVEY

Part 1 - Previous Leadership Development

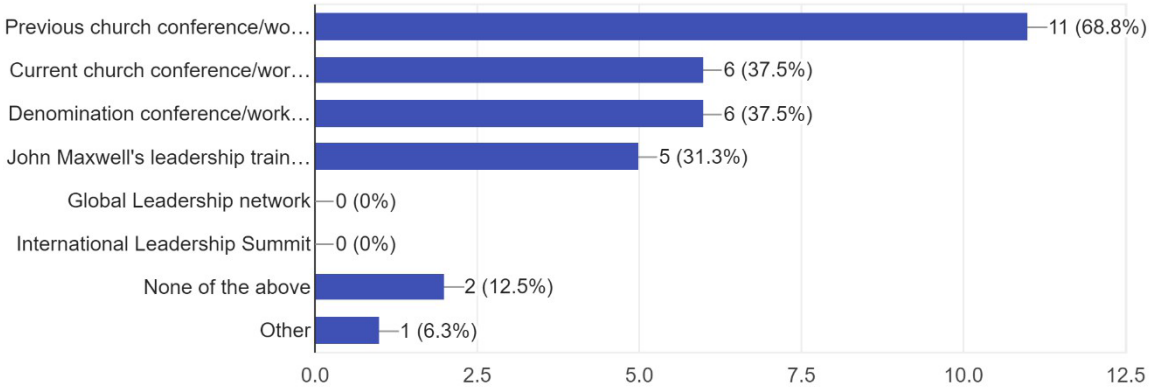
1. What church leadership development have you had in the past? (Check all that apply)

16 responses



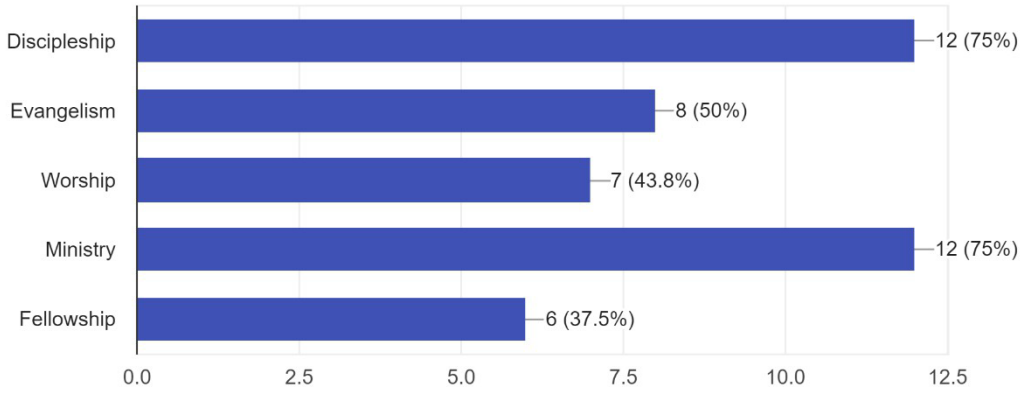
2. What leadership development conferences or workshops have you participated in? (Check all that apply)

16 responses



3. Have you had training in any of the following areas? (Check all that apply)

16 responses

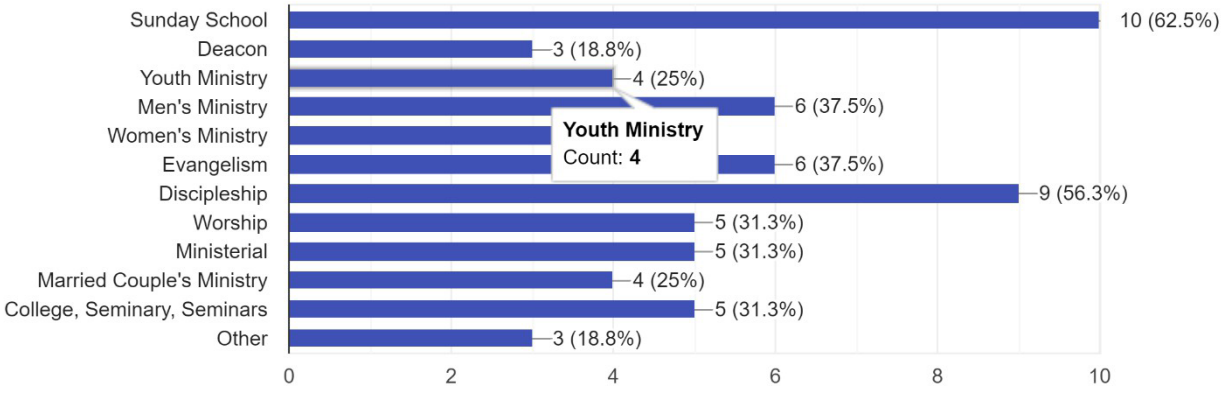


4. Tell us how effective you think each of the following steps would be in helping to develop a strong leadership culture at Meeting Place Church?

Part 2 - Present Leadership Development

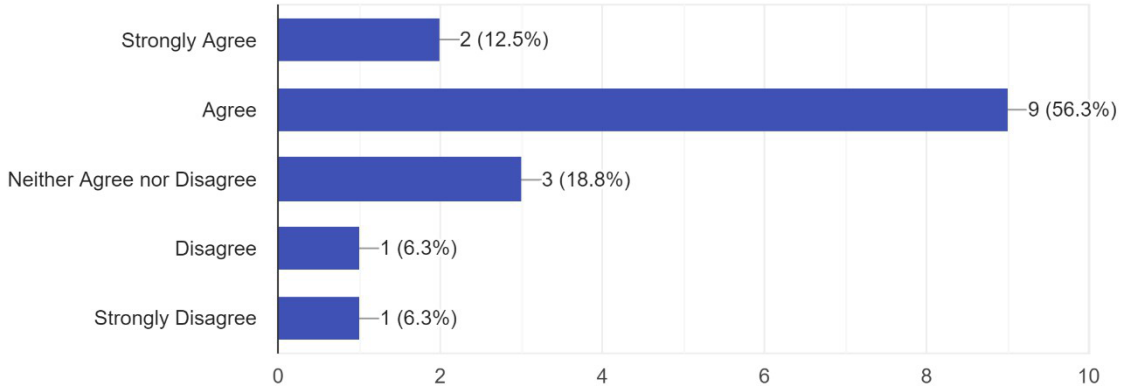
1. What type of church leadership development have you had? (Check all that apply)

16 responses



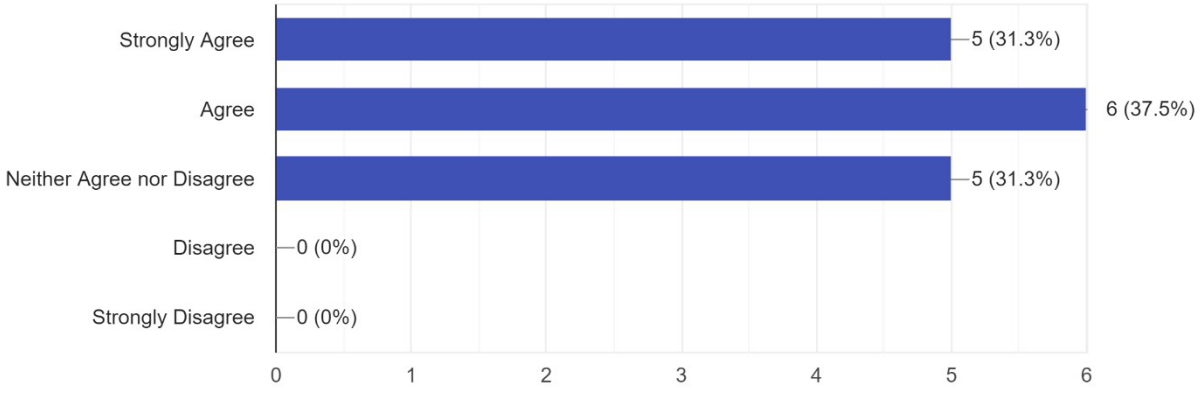
2. The church is fully utilizing my skills, gifts or talents?

16 responses



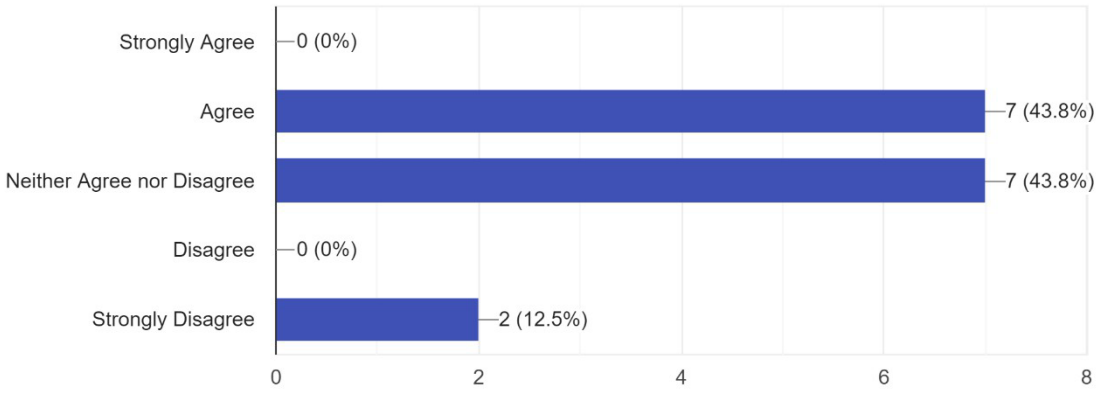
3. Past or present leadership training has empowered me to fulfill my current leadership responsibilities?

16 responses



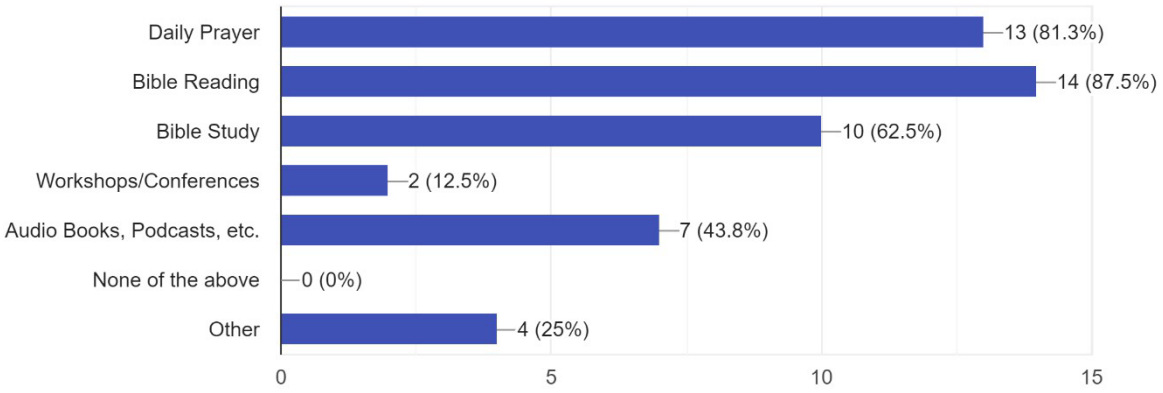
4. There is a clear path in helping current or potential leaders become more effective as a ministry leader?

16 responses



5. How are you currently investing in your own spiritual development as a leader (Check all that apply)

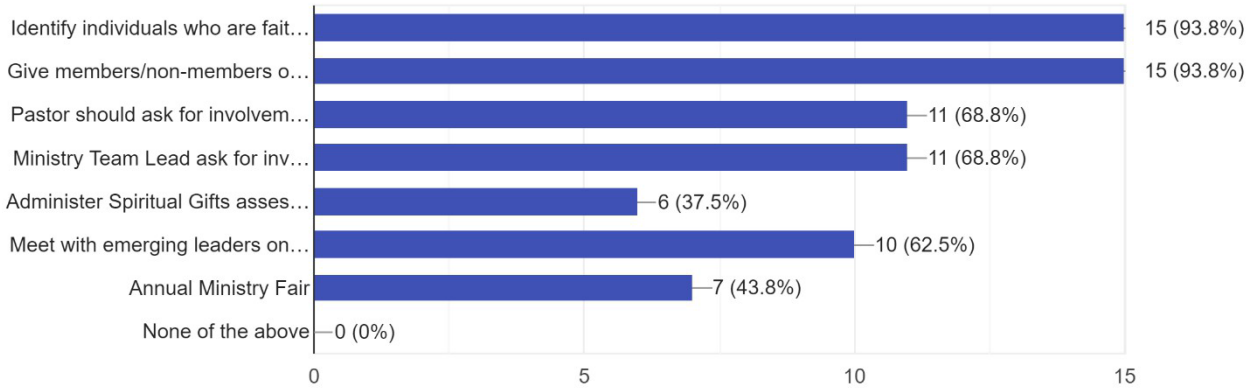
16 responses



Part 3 - Future Leadership Development

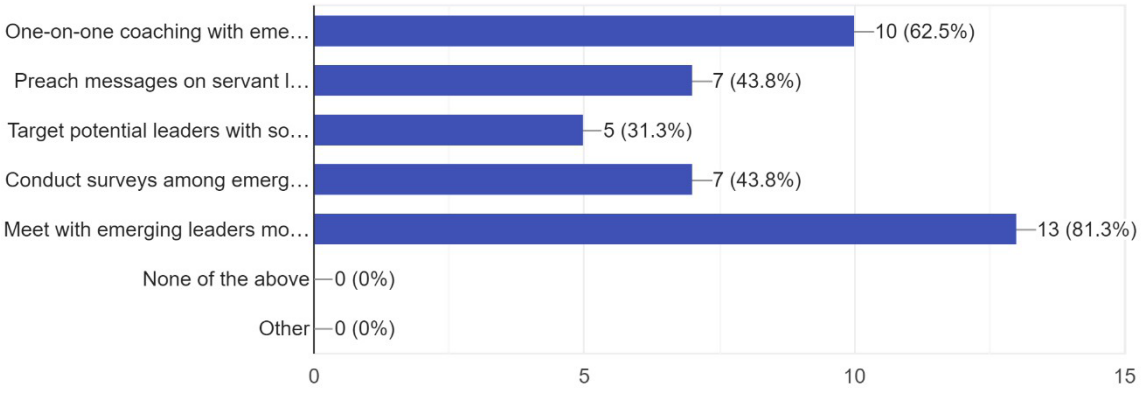
1. In your opinion, what is the best way to identify, recruit, equip and support emerging leaders to keep our ministry strong? (Check all that apply)

16 responses



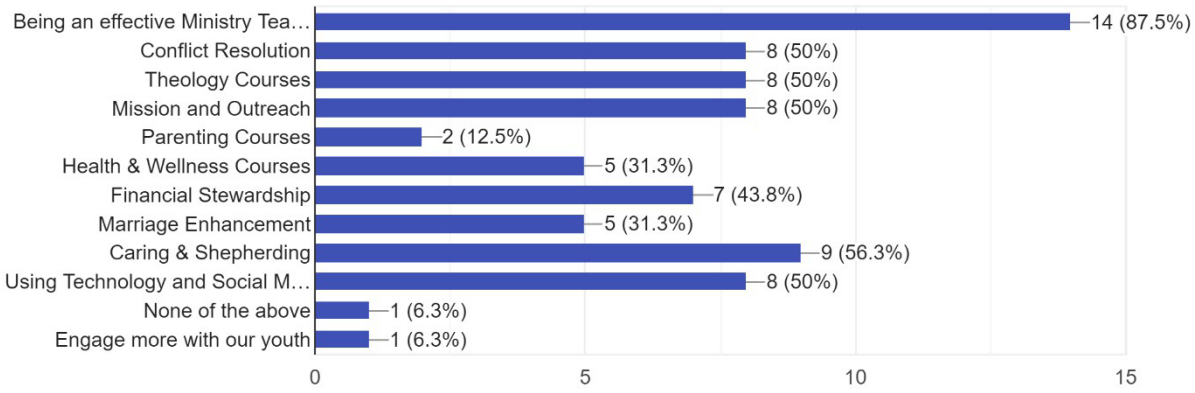
2. In the future, how should the Pastor best develop a leadership culture within the church? (Check all that apply)

16 responses



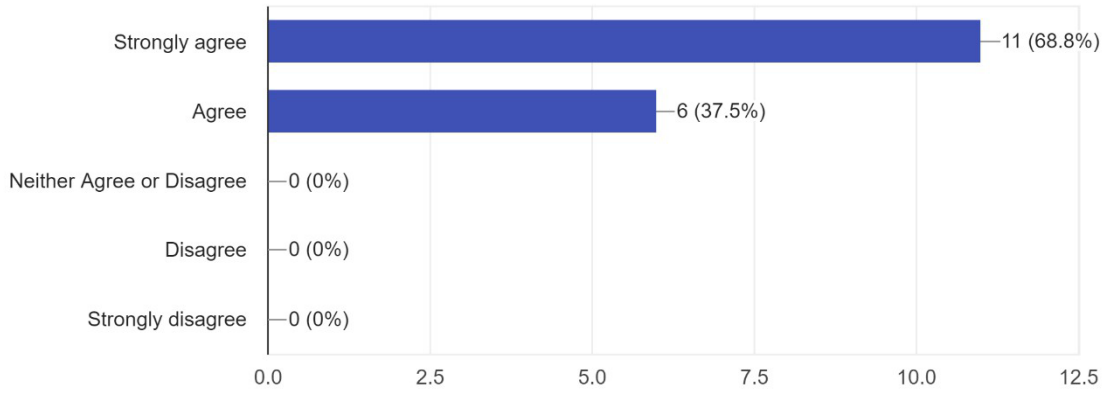
3. What areas of training would you like to see the church offer future leaders? (Check all that apply)

16 responses



4. Having trained church leaders will help the church advance toward the vision of being a Great Commission church?

16 responses



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VITA

Vincent H. Riley

121 Daniel Efird Dr.
Mount Holly, NC 28120
vhriley337@gmail.com

Spring 2022

EDUCATION

Doctor of Ministry, Pastoral Theology in Practice, Gordon–Conwell Theological Seminary, Charlotte North Carolina.
Thesis-project: *Evaluating and Equipping Lay Leaders for Effective Ministry in Context of an African American Church.*
Supervising Professor: Dr. Mary Havens. Anticipated graduation May 2022

Master of Divinity in Leadership, Liberty University, Lynchburg VA, May 2014

Bachelor of Arts in Biblical Studies, Carolina University of Theology, Manassas, VA, May 1998

MINISTRY EXPERIENCE

2015 – Present: Lead Pastor, Meeting Place Church, Charlotte, NC

2011 – 2015 Festival Associate, Billy Graham Evangelistic Association, Charlotte, NC

1999 – 2011 Pastor of Outreach and Evangelism, Nations Ford Community Church, Charlotte, NC